

IMPLICATIONS OF PARTNERSHIP IN THEOLOGICAL TRAINING IN
IBADAN, NIGERIA

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ABBREVIATIONS

ACTEA Accrediting Council on Theological Education in Africa

BTI Boston Theological Institute

FPE Free Primary Education

ITEC Ibadan Theological Education Community (this is the author's designation for all the theological institutions and university schools of theology in Ibadan). Currently, no group of schools bears this name or appellation.

KJV King James Version

LB Living Bible

LT Living Translation

NKJV New King James Version

NT New Testament

OT Old Testament

POG Process of the Gospel

RSV Revised Standard Version

TE Theological Education

TEE Theological Education by Extension

All scriptures are quoted from the New King James Version (NKJV) of the Bible except otherwise indicated.

Theological Education relative to this thesis refers to teaching and training programs designed for men and women who have expressed a commitment to Christian ministry, whether professional or voluntary. Theological Education is provided in

seminaries, Bible institutes, colleges of theology, university schools of theology and ministry and programs of theological education by extension.

ABSTRACT

This thesis is a systemic study of the deficiency observed in the living systems of the Ibadan theological education community. This research therefore explored how the living systems of the Ibadan theological education community can renew themselves for a desirable outcome. The overall framework of this project finds expression in Villafane's hermeneutic circle of social ethics characterized by the following three stages –clarification, conceptualization and confrontation.

The first stage which is clarification explains what is going on. This stage includes social analysis and a holistic view of the issue this thesis set out to investigate (Introduction and Chapter One). The second stage, conceptualization, examines the biblical and systemic theological reflections of the issues at hand. This stage also involves consulting other pertinent sources (Chapters Two to Four). The third and the final stage of confrontation unfold the blueprint for specific plans that evolve from a careful integration of the first two stages (Chapter Five).

The study adopted an *ex-post facto* descriptive design involving two systems thinking methods. These are learning teams and the hexagoning technique.

In the light of the findings, it is recommended that the living systems of Ibadan theological education community should consider the setting up of a partnership relationship or a theological consortium. This thesis encourages any theological school that is not involved in any partnership yet to engage in a good partnership relationship with other theological schools.

PART ONE: CLARIFICATION

INTRODUCTION

A Curricular Crisis Confronting Theological Training in Ibadan

Ibadan is a major city in Nigeria. In 2004, I was on a one-year sabbatical at the Evangelical Church of West Africa Theological Seminary (ECWATS) in Ibadan.

While I was there, I got to know that the junior and senior year students at ECWATS had a strong interest in Biblical languages. However, I was disappointed to hear that these students were heading for their graduation in a seminary without studying any of the Biblical languages. This is because the ECWATS did not have faculty members teaching Biblical Languages as at that time.

It was quite disappointing that some seminary students at that time were facing the same problem that I encountered twenty years ago as a seminary student. This made me discuss this matter with the New Testament Greek teacher in the Baptist College of Theology, Oyo where I have been teaching since 1998. I requested if he would be willing to teach New Testament Greek to a group of students at the ECWATS on Saturdays and he consented.

My next challenge was how to put this idea to the administrators of ECWATS. I prayed seriously about this issue because I see the matter of students graduating from seminary without exposure to studies in Biblical languages as a failure on the part of the educational system. So I had a meeting with the Dean of Academics of ECWATS in which we prayerfully discussed the stated matter.

At the end of the day, the administrators of ECWATS accepted with jubilation the idea of an adjunct professor of New Testament Greek to teach this course to their

students. This is the story of how New Testament Greek became part of the curriculum of ECWATS in Ibadan before I completed my Sabbatical in the school. Arising from this historical event are the following questions. Can this and related academic problems be tackled more efficiently and in a cost effective manner? Are there means of preventing academic and administrative problems of this nature in theological schools? If yes, what are the means?

In the course of my study in USA, I had been personally involved in cross-registration program and other procedures by which theological schools in Greater Boston area deal with situations that are capable of limiting academic progress. The focus of this thesis is to understand the partnership relationship in theological training within the living systems of the Greater Boston Theological Community and consider the implications of that model on Ibadan Theological Education Community (as mentioned in the acronym section, the author is suggesting “ITEC” to refer to all the theological schools in Ibadan for brevity sake although it is not a formal organization). As an outcome of this study, it is my hope that a reflection on the research questions of this project and the impact of the attendant responses from the BTI schools may lead the ITEC to consider the setting up of a similar partnership relationship that is capable of yielding on-going self-renewal of the living systems of the ITEC.

The Research Questions

The research questions that will be investigated in this project are as follows:

Primary Research Question (Chapter Five): How can partnership relationship be introduced and maintained among the living systems of ITEC following the model of BTI in Greater Boston?

Subsidiary Research Questions

1. ECOLOGY (Chapter One): What is the size and distribution of people and religious traditions in the city of Ibadan and what are the problems facing the living systems of the Christian theological training in Ibadan?
2. THEOLOGY (Chapter Two): What is the biblical foundation for the concept of partnership and the socio-economic value of its application in relationships?
3. LITERATURE REVIEW (Chapter Three): What current literature speaks to the importance and relevance of partnership in relationships?
4. PROJECT DESIGN and INITIAL “LEARNINGS” (Chapter Four): What research design, instruments and procedure for data collection and data analysis can be employed in order to understand the partnership relationship among the theological schools within the BTI consortium? What has been learned from the “learning teams” of BTI by using the chosen research design?
5. CONCLUSION AND IMPLICATIONS FOR STRATEGY DEVELOPMENT (Chapter Five): How can a good and enduring partnership be introduced and maintained among the living systems of ITEC following the model of BTI in Greater Boston?

Chapter by Chapter Synopsis

It is against my story written above as the background that chapter one discusses the physical description of the Nigerian city of Ibadan, the presence of various religious faith traditions in it and the challenges of effective Christian theological training in that city.

Chapter two brings together theory and practice by examining the theology of partnership. When it is understood from the context of mutuality, partnership requires that the relationship among the member schools of a theological consortium demonstrates elements of sharing and caring. It also demands that all partners be open to learn and change as a result of that relationship. This chapter shows that creation's distinctive feature is that of collaboration or partnership. Apostle Paul helps us to identify this theme of partnership in his writing.

Careful study reveals that the origin and mechanism of educational innovation of partnership within the BTI consortium could be traced to the Christian theology of atonement. It should be clear that in the very divinity of God lies the fundamental regard for difference and at the same time reaching out to what is other. This reveals more of the mystery of the three-in-one God, the one God in three persons, the Blessed Trinity.

Like the popular adage: "there is nothing new under the sun,"¹ in this chapter conscious effort is made to examine contemporary industrial and educational models for partnership. This chapter provides the theoretical underpinning. The argument being made in this chapter, verified by the writings of other scholars can be stated in this way - when partnership is introduced into the management of the living systems of the theological education community in Ibadan, increased effectiveness is possible. This is the rationale for the conduct of this research. This chapter also provides answer to the question-why should theological schools give thought to the issue of partnership? It also narrates the types of partnership. Also contained in this chapter is the chronicle of partnership in educational management.

¹Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*(New York: Double Day, 2006),6

Chapter four is a discussion of the methodological considerations. Within the broad *ex-post facto* descriptive design, two systems thinking methods were incorporated. This study made use of learning teams and the hexagoning technique. The focus here is the dialogue between the systems thinking organizational learning and ‘the process of the gospel’ theological-philosophical approach.

Samples obtained from the instruments were analyzed using “the process of the gospel.”² When interpreted, the variables show a correspondence to the redemptive work of Jesus Christ. Further analysis of the hexagon variables reveal the way God reaches out to people through Jesus Christ. The implication of these results is that the productivity and the effectiveness of the BTI member - schools are enhanced by reaching out to one another through the partnership enterprise. It is important to point out that, in advancing the competencies in theological training, schools of theology cannot do without partnership.

In the fifth and final chapter, the claim made is that without the alignment of schools through partnership, the systemic transformation for excellence in theological training in Ibadan may not be accomplished. This chapter describes how partnership “ensures that the work of individuals supports team goals, the work of teams supports school goals and the work of schools supports the goals”³ of the living systems of the BTI. The last chapter concludes on how to set up an enduring and profitable partnership and how to manage conflicts. The overall goal of this research is to establish from

² Doug Hall, (lecture notes for Living Systems Ministry, GCTS, Center for Urban Ministerial Education, Boston, MA., January 28, 2010).

³ Francis M. Duffy, *Moving Upward Together: Creating Strategic Alignment to Systemic School Improvement* (Lanham, MD: Scarecrow Education, 2004), Back Cover.

empirical evidence that through partnership the “moving upward together”⁴ of the living system of Ibadan theological community is a possibility.

Preliminary Definition of Terms

According to Random House Webster’s Unabridged Dictionary, the term partnership has three different meanings. But we shall concern ourselves here with the second and third order meanings because of their relevance to our discussion in this paper. It reads (a) partnership is “an association of persons joined in business.”⁵

(b) Partnership refers to the relation subsisting between two or more competent persons who have contracted to place their money, effects, labor and skill or some or all of them, in lawful commerce or business with the understanding that there shall be a communion of profits between them.⁶

We can deduce from Webster’s definition that partnership exceeds what takes place between two or more persons. It exists beyond individuals. Partnership may take place within and across sectors. For instance, it may exist within religious, non-profit and or political organizations. Also, governments, nations and continents may partner to achieve national, political or economic interests. More importantly for us in the educational sector is the fact that “accrediting agencies increasingly evaluate schools by the level and quality of their partnerships with other schools and a variety of other entities across societal sectors.”⁷

⁴ Duffy, Moving Upward Together: Creating Strategic Alignment to Systemic School Improvement (Lanham, MD: Scarecrow Education, 2004), Back Cover.

⁵ *Random House Webster’s Unabridged Dictionary* 2nd ed., s.v. “Partnership.”

⁶ *Random House Webster’s Unabridged Dictionary* 2nd ed., s.v. “Partnership.”

⁷ Ilori, J.A. 2010. Interview by author. Harvard Divinity School. July 8.

Delimitations

For accuracy of results, the schools evaluated for the impact of partnership on school life are the member- schools of the BTI consortium. To extend evaluation to other consortia may lead to difficulty in obtaining valid results for the current research questions. Moreover, such investigation may require more time than necessary for this research.

The implication of this study will only be applied to the living systems of ITEC. The assumption here is that theological schools in other towns and cities in Oyo State as well as in other states of Nigeria are likely to share the same experience with the seminaries in Ibadan.

CHAPTER ONE

THE OPPORTUNITY AND ITS SETTING

Good, better, best,
I will never rest.
Until my good is better,
and my better best.

The lyric above is a song that pupils in elementary schools in Ibadan occasionally sing as they march from the morning assembly to their classroom. The message of this song is one that motivates the singer to engage in activities that are challenging and positively productive. For me in particular, this song has inspired the pursuit of this thesis project to a large extent.

I have lived in the city of Ibadan for more than fifty years. From the viewpoint of systems thinking, “you can only understand the system of a rainstorm by contemplating the whole, not any individual part of the pattern.”¹ Therefore, in order to understand the theological education system in Ibadan, it becomes imperative to understand the living patterns in Ibadan, particularly the religious tradition practices in Ibadan. It is also significant to note that the enterprise of the academy is a major feature of life in Africa in general and in Nigeria in particular. This is evident in the large number of research institutions and theological schools in Ibadan as revealed later in this thesis.

In addition to the issue of the relationship between the subset of a matter and the whole is the fact that educational reform has always been very much demanded when people begin to examine the educational process from a critical perspective.² Hence, this research is born out of the awareness that change is necessary to move from the current

¹ Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Double Day, 2006), 6.

² C.Bamikole, “The Division of the Learning Process into Cognitive and Affective Dimensions and its Significance for Christian Education” (Term Paper, Birmingham, UK: Westhill College, 1990), 10.

situation into a greater future in order to improve life and create something better for the living systems of Ibadan theological community. We shall discover later in this chapter what kind of change is needed in this situation, whether it is a social or curricular change.

In making a similar point, Fafunwa argued: “you cannot use yesterday’s tool for today’s job and expects to be in business tomorrow.”³ Here lies the relevance of the children’s marching song referred to at the beginning of this chapter.

Early Life in Ibadan

Ibadan (refer to map on pages 117 and 118) originated as military camp of allied forces in battle against the old Oyo Empire as well as refugees camp for wandering soldiers from various battles. Writing in support of this fact about Ibadan, Dike observed that the creation of the city is “largely by the upheavals which marked the disturbed last years of the Old Oyo Empire.”⁴

Akintoye argued that the emergence of Ibadan between 1827 and 1829 followed “the destruction of Owu,⁵ and many of the Egba towns by some of the Oyo refugees.”⁶ He also made reference to Ibadan gaining victory against Ilorin at Osogbo in 1840.⁷

Ajayi and Smith stated that “the Ijaye war of 1860 – 5 transformed from a contest between the Ibadan and their kinsmen into one between Ibadan and the Ijaye allies, the

³A.Babs Fafunwa, *New Perspectives in African Education* (Lagos: Macmillan Education Ltd, 1967), 32.

⁴K.O Dike, “Forward,” in P.C Lloyd, A.L Mabogunje and B.Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), viii.

⁵Owu is a notable Egba town inside Abeokuta, the capital city of Ogun State in SW of Nigeria. It is the native town of General Olusegun Obasanjo, the Nigerian military head of state (1976-79) and the first democratically elected president of Nigeria (1999-2007). Owu is located SW of Ibadan (see page 127).

⁶S.A Akintoye, *Revolution and Power Politics in Yorubaland 1840-1893: Ibadan Expansion and the Rise of Ekitiparapo* (London: Longman Group Ltd, 1971), 34.

⁷S.A Akintoye, *Revolution and Power Politics in Yorubaland 1840-1893: Ibadan Expansion and the Rise of Ekitiparapo* (London: Longman Group Ltd, 1971), 34.

Egba of Abeokuta.”⁸ In order to fully understand the history of how Ibadan came into existence, it is important to briefly consider the military history of the Yoruba before the nineteenth century. As Robert Smith puts it,

according to Oyo tradition, the Alafin sent out his army every second year, partly for spoils and partly as a military exercise. The Are-Ona-Kakanfo, commander-in chief of the army, was required by his office to go to war once in three years to whatever place the king named, and, dead or alive, to return home a victor or be brought home a corpse within three months.⁹

Smith divided the Yoruba warfare of the nineteenth century into the following three periods: from about 1813 to about 1837, from about 1837 to 1878, and from 1878 to 1893.¹⁰

The first period is marked with the collapse and supersession of Oyo with the outbreak in about 1813 of the Owu war. The revolt against the Alafin by Afonja of Ilorin (the Are-Ona-Kakanfo of the Oyo Empire) accounted for the second period. Akintoye holds the view that Afonja attempted to “set himself up as an independent potentate at Ilorin to make himself overlord of large part of the empire.”¹¹ In the opinion of Smith, “the period closes with the building by the emigrants of new towns, notably Ibadan (c. 1829) and Abeokuta (c. 1830).”¹²

Bolanle Awe agrees with Smith when she wrote, “what was intended primarily as a camp, therefore, soon became a permanent settlement where these wandering soldiers

⁸J.F Ade Ajayi and Robert Smith, *The Yoruba Warfare in the Nineteenth Century* (London: Cambridge University Press, 1971), 1 1.

⁹ J.F Ade Ajayi and Robert Smith, *The Yoruba Warfare in the Nineteenth Century* (London: Cambridge University Press, 1971), 10.

¹⁰ Ajayi and Smith, *The Yoruba Warfare in the Nineteenth Century* (London: Cambridge University Press, 1971), 11.

¹¹ S.A Akintoye. *Revolution and Power Politics in Yorubaland 1840-1893: Ibadan Expansion and the Rise of Ekitiparapo* (London: Longman Group Ltd, 1971), 33.

¹² Ajayi and Smith, *The Yoruba Warfare in the Nineteenth Century* (London: Cambridge University Press, 1971), 11.

from Ile-Ife, Ijebu and the Oyo Empire made their home.”¹³ Awe added that “the Oyo and the Ife settled around the present Oja Iba and Mapo Hall, Labosinde from Ile-Ife built their compounds there; the Ijebu settled at Isale Ijebu, whilst the remaining Egba settled at Iyeosa.”¹⁴

As one would expect in all human organizations, one cannot fully settle down without dealing with the crucial matter of leadership. However, the insubordinate spirit and the wandering life of these immigrant soldiers, made the choice of a leader and peaceful settlement difficult. Consequently, Ibadan became a center of “frequent civil wars in the continuous struggle for leadership.”¹⁵

In fact, Awe commented that “a common Yoruba saying about Ibadan up to the present day is - a ki wa aye ki a ma l’arun kan lara, ija igboro l’arun Ibadan.”¹⁶ When translated, this means that all people have one defect or the other; the shortcoming of Ibadan is its constant civil war.

But what made this site a convenient or suitable location for these early settlers in Ibadan? Awe remarked that “its position on the edge of the grassland (which in Yoruba language is called Odan), and the protection which it was afforded by the large expanse of lateritic outcrop in the area, made it an ideal place of refuge.”¹⁷

In summary, Ibadan is derived from *Eba Odan* meaning beside the grassland or near the savannah. It is politically significant that Ibadan has been more successful than

¹³ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 14.

¹⁴ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 14.

¹⁵ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 14.

¹⁶ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 14.

¹⁷ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 14.

any other city in the region or even in the country in attracting new social services.¹⁸ This is a concern to which we shall return later in this chapter.

Ibadan in the Twenty-First Century

Ibadan is located within 7° 23' 47"N and 3° 55' E coordinates in South-Western Nigeria, 128 kilometer inland north of Lagos and 530 kilometer Southwest of Abuja, the Federal capital of Nigeria(see Appendix 1 on page 116).¹⁹ Ibadan, one of the largest and oldest cities in Africa, is the capital city of Oyo state in Nigeria.²⁰ At Nigerian independence in 1960, Ibadan was the largest and most populous city in the country and the third in Africa after Cairo and Johannesburg.²¹ Presently, it is the third largest metropolitan center by population in Nigeria, after Lagos and Kano, with a population of 1,338,659 according to the 2006 census.²²

Ibadan was incorporated into the British Colonial Protectorate on August 15, 1893. The city became a major center for British colonial commercial activities, and transformed into a major center of trade.²³

(a) Climate and Topography

Due to its proximity to the equator, Ibadan experiences a tropical wet and dry climate, with a lengthy wet season and relatively constant temperatures throughout the year.²⁴ The raining season runs from March through October, although August sees

¹⁸ Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 7.

¹⁹ *The New Encyclopedia Britannica*, 15th ed., s.v. "Ibadan."

²⁰ *The Encyclopedia Americana*, 1984. s.v. "Ibadan."

²¹ A.Babs Fafunwa, *History of Education in Nigeria* (Ibadan: NPS Educational Publishers Ltd, 1974), 147,151.

²² Todd. M Johnson and Kenneth R. Ross (Eds.), *Atlas of Global Christianity 1910-2010*(Edinburgh: University Press Ltd, 2010), 244-245.

²³ Fafunwa, *History of Education in Nigeria* (Ibadan: NPS Educational Publishers Ltd, 1974), 42.

²⁴ *The New Encyclopedia Britannica*, 15th ed., s.v. "Ibadan."

somewhat a lull in precipitation. The mean total rainfall in Ibadan is 1420.6mm. Dry season in Ibadan extends from November to February. The mean maximum temperature is 26.46°C, minimum 21.42°C and the relative humidity is 74.55%.²⁵

In 1952, it was estimated that the total area of the city was approximately 103.8km squared.²⁶ Although, only 36.2km squared was built up and the remaining 67.6 km squared were for non-urban usage such as farmlands, river flood plains, forest reserves and water bodies. In 2000, it was estimated that Ibadan covered 400km squared.²⁷ The growth of the built-up area during the second half of the 20th century shows significant enlargement in the development of the city.

The Political and Economic Significance of Ibadan

This section examines what it is that makes Ibadan to stand out among other towns and cities in Nigeria. One of the most striking political features of Ibadan is its unique promotional chieftaincy system which is quite simple. It differs completely from the complex chieftaincy and kingship arrangements observable in the old Oyo Empire and among modern Nigerian communities.²⁸ Lloyd expresses the idea that “the hierarchy of chieftaincy titles which developed two or three decades after Ibadan’s foundation has persisted to the present day.”²⁹

Ibadan is well reputed for welcoming foreigners. Consequently, it is sometimes referred to as two towns in one, “that of the indigenous people and that of the

²⁵ *The New Encyclopedia Britannica*, 15th ed., s.v. “Ibadan.”

²⁶ O. Areola, “The Spatial Growth of Ibadan City and its Impact on the Rural Hinterland” in *Ibadan Region*, M.O Filani, F.O. Akintola and C.O Ikporukpo (Eds), (Ibadan: Rex Charles Publications, 1994), 99.

²⁷ P. Onibokun and A. Faniran, *Urban Research in Nigeria* (Ibadan: IFRA and CASSAD, 1995), 12.

²⁸ P.C Lloyd, “Political and Social Structure” in S.O Biobaku (Ed.) *Sources of Yoruba History* (London: Oxford University Press, 1973), 214.

²⁹ Lloyd in S.O Biobaku (Ed.). *Sources of Yoruba History* (London: Oxford University Press, 1973), 214.

strangers.”³⁰ Lloyd recalled that “Ibadan was politically important in the eyes of British consular officials.”³¹ From the time of the colonial rule, Ibadan has continued to be provincial headquarters and seat of administration from one government to another.

In the 1950s, the administrative machinery of regional government grew rapidly with the construction of an extensive secretariat in the Northwest of the city. It is to be noted that Ibadan was an important commercial center long before it became politically important.³² For instance, the major expatriate commercial firms and banks in the country made Ibadan their headquarters due to the railway line from Lagos that reached the city in 1901.³³ It is only in Ibadan that Lebanese traders are allowed to settle in large numbers. These traders originally engaged in the retailing of imported cloths. Today, they deal in provisions and electrical goods.

The economic and political developments taking place in Ibadan leads to substantial immigration into Ibadan from all parts of Nigeria.³⁴ The old Western Region of Nigeria with Ibadan as its capital was the first to introduce free primary education (FPE) in 1954, while the rest of the country did not operate FPE until two decades later, which is 1976.³⁵ The beneficiaries of the FPE eventually were graduating from schools, and seeking non-agricultural jobs such as artisans and clerks. Many of them relocated

³⁰ P.C Lloyd, “Introduction,” in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 9.

³¹ Lloyd in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 9.

³² Lloyd in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 6.

³³ Lloyd in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 7.

³⁴ Lloyd in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 8.

³⁵ Peter Okebukola, “The State of Nigerian Universities,” in *Repositioning Higher Education in Nigeria: Proceedings of the Summit on Higher Education in Nigeria*, ed. Babalola Aborishade and Peter Okebukola (Ibadan: Heinemann Educational Books (Nigeria) Plc, 2006), 30.

from their villages and towns and settled in Ibadan, the city where they could find, not only the bright lights of modern way of life but also the best employment opportunities.

Lloyd indicated that cocoa farming which was introduced to Ibadan early in the twentieth century has brought considerable wealth to the city.³⁶ This is evident in the 25-storey building, which is one of the tallest sky-scrappers in Nigeria, commissioned in August, 1965. It is quite helpful to know that all it cost to build that edifice, back in the 1960s, was derived from the sale of cocoa seeds. That is why the building is named Cocoa House up till today.

Moreover, Callaway also pointed out that modern manufacturing industries are present in Ibadan. He stated that “the Lafia Canning Factory, operated by the Western Nigeria Development Corporation, cans fruit for local and export markets. The Nigerian Tobacco Company manufactures various brands of cigarettes; a Nigerian privately-owned factory retreads and remoulds tyre; the Western Nigeria Printing Corporation prints exercise books in large quantities.”³⁷

Suffice it to say at this point that all of the on-going socio-economic developments in Ibadan as mentioned in this thesis continue to act as a vehicle of undeniable political power for Ibadan. And it is from here we shall give consideration to the educational development in Ibadan.

Educational Perspectives in Ibadan

In the opinion of this author, traditional or indigenous educational system predated the contemporary Western system in Africa in general and in Ibadan in

³⁶ Lloyd in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 9.

³⁷ Archibald Callaway, “From Traditional Crafts to Modern Industries” in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 155.

particular. It is therefore inappropriate to write about education in Ibadan without reference to the indigenous educational system. In fact, Fafunwa is in agreement with this position when he wrote, “every society, whether simple or complex, developing or developed, has its own system for training and educating its youth, and education for the good life has been one of the most persistent concerns of all people throughout history.”³⁸

Among the early dwellers in Ibadan were the warriors, the hunters, the weavers, carvers and traditional healers. They were all trained in some specific skills and were adjudged to be well-educated and well-integrated citizens of their community. According to Fafunwa, “children learnt by doing, that is to say, children and adolescents were engaged in participatory education through ceremonies, rituals, imitation, recitation and demonstration.”³⁹ They, he asserted, “were involved in practical farming, fishing, weaving, cooking, carving, knitting and so on.”⁴⁰ It is significant to mention that for the Yorubas, ancient and modern, education is understood to be a continuous process, flexible enough to accommodate any mature person at any stage of life.

The first European residents in Ibadan, Reverend David Hinderer and his wife, Ann established the first Western schools in Ibadan in 1853. They built churches and schools and the first two-storey building; all of which are still standing today in the Kudeti area of Ibadan. We shall look into this matter in detail later in this chapter.

The first pupils to attend an elementary school in Ibadan were Yejide (female) and Akinyele (male), the two children of an Ibadan high chief.⁴¹ Yejide and Akinyele

³⁸ A. Babs Fafunwa, *History of Education in Nigeria* (Ibadan: NPS Educational Publishers Ltd, 1974), 15.

³⁹ Fafunwa, *History of Education in Nigeria* (Ibadan: NPS Educational Publishers Ltd, 1974), 16.

⁴⁰ Fafunwa, *History of Education in Nigeria* (Ibadan: NPS Educational Publishers Ltd, 1974), 16.

⁴¹ This is an important part of local history lesson taught by elementary school teachers in Ibadan.

later became the founders and proprietors of two leading high schools in Ibadan – Yejide Girls Grammar School and Ibadan Grammar School respectively. Subsequently, numerous other public and private elementary, middle and high schools emerged across the city.

The premier university college in Nigeria, the University of Ibadan, was opened in 1948 as an affiliate college of the University of London. It became an autonomous university in 1962. It is the best known of over one hundred and twenty tertiary institutions in Nigeria. There is also a unit of the National Archives on the university campus.

Other notable colleges and research institutions in the city include, the University of Ibadan Teaching Hospital, popularly known as University College Hospital (UCH), and is the first teaching hospital in the country; the internationally acclaimed International Institute of Tropical Agriculture (IITA); the Nigeria Institute of Social and Economic Research (NISER); Cocoa Research Institute of Nigeria (CRIN) and the Nigerian Horticultural Research Institute (NIHORT). Others include the Institute of Agricultural Research and Training (IAR&T), the Forestry Research Institute of Nigeria and several theological institutions.

In order to stay within the scope of this thesis in time and space; and to carefully work through the ample data available on Ibadan and educational development, we shall limit our consideration at this juncture to just higher education which also includes theological education.

We begin here on the story of the founding of the University of Ibadan. According to Lloyd, “an early suggested site for Nigeria’s first university was Abeokuta,

but Ibadan, offering a site of two and a half square miles to the north of the town was eventually selected; the University College admitted its first students to its temporary buildings (an ex-army hospital) in 1948.”⁴²

In a related development, it is recorded that the Native Authority hospital at Ade-Oyo in Ibadan could not be recognized by London University as fulfilling the requirements of a teaching hospital. Therefore, in 1957, the University College Hospital (UCH), Queen Elizabeth road, Ibadan was commissioned.⁴³

As part of an on-going effort of the Federal Government to align the school with the latest development in the field of medicine, the Honorable Minister of Health – Professor Eyitayo Lambo commissioned the first department of Nuclear medicine in Nigeria in April 27, 2006 at the UCH. The current student population of the University of Ibadan is 33, 481.⁴⁴

Lloyd also stated that “a small part of the land granted to the University of Ibadan was used for the Ibadan branch of the Nigerian College of Arts, Science and Technology.”⁴⁵ This property was later used as the Ibadan campus of the state University of Ife, now known as Obafemi Awolowo University (OAU). The latter moved to its permanent site within its first five years of existence. The city also houses the National Open University of Nigeria (NOUN) on Faith Clinic Road, Sango, Ibadan.

Due to the close connection between academics and sports, it is considered relevant to mention the existence in Ibadan of the Liberty Stadium commissioned in

⁴² Lloyd, “Introduction” in Lloyd, Mabogunje and Awe, 1967, 7.

⁴³ Lloyd, “Introduction” in Lloyd, Mabogunje and Awe, 1967, 7.

⁴⁴ Damilola Oyedele, “U.I Receives Biggest Allocation of Intervention Funds” in This Day Newspaper, September 8, 2013. Leaders and Company Ltd. Headline News.

⁴⁵ Lloyd in Lloyd, Mabogunje and Awe, 1967, 8.

1960, while Chief Obafemi Awolowo was the Premier of the Western Region. It is a world class stadium renamed Obafemi Awolowo Stadium on November 12, 2010.⁴⁶ The other stadium in the city is called Adamasingba Stadium. The stadia have been venue for both national and international sport events such as 1999 FIFA World Youth Championship.⁴⁷

Speaking about mass media, television broadcasting in Nigeria began on October 31, 1959 under the name Western Nigerian Television (WNTV) based in Ibadan. This is said to be the first television station in Tropical Africa.⁴⁸ Currently, Ibadan has state and privately owned radio and television stations as well as newspaper publishing houses.

Meanwhile, the favorable educational environment which Ibadan has maintained makes it both in Nigeria and Africa the city with the largest number of theological schools. This certainly provides a basis for considering the setting up of partnership among the theological schools in the city. We shall defer further discussion on this point to the third chapter.

The Religious Traditions in Ibadan

In his writing on traditional religion and Christianity in Ibadan, Idowu observed that there is what could be termed “interactions of religions.”⁴⁹ It is apposite at this point to touch briefly on one of the religious traditions involved in the aforementioned interactions. The testimony of El- Masri is noteworthy here in which he stated that “true

⁴⁶ The Editor, “Awolowo Stadium at Last,” *Nigerian Tribune*, November 23, 2010.

⁴⁷ Olawale Ajimotokan, “World Cup Venue: Crowd Attitude Counts against Ibadan” in *This Day*, June 18, 2012.

⁴⁸ Charles Umeh, *The Advent of Television Broadcasting in Nigeria: Its Political and Educational Overtones* (Ibadan: Macmillan Publishers, 1989), 10.

⁴⁹ E. Bolaji Idowu, “Religion in Ibadan” in P. C. Lloyd, A. L. Mabogunje and B. Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 245. (There is no revision of this book since 1967. What is in market is the digitally printed version of 2009). It should be noted that religious terrorism as practiced by the Maitasine and Boko Haram sects is active in Northern Nigeria.

Islamization only began in the early 1830s when learned Muslim teachers came from Hausa country through Ilorin and started to preach in Ibadan.”⁵⁰ According to El-Masri, “the relations between Muslims and Christians in Ibadan are very friendly. They eat together, they visit the sick and bury the dead together.”⁵¹ This may have been the religious culture in Ibadan in the past. And even now, the situation remains the same in South-Western Nigeria: although we are very much aware of religious unrest in Northern Nigeria with regard to Boko Haram sect and its recent activities (see footnote 49).

As Idowu puts it,

the work of the Christian church in Ibadan began with the visit of David Hinderer, a C M S⁵² missionary in 1851. He and his wife, Ana, made the city the scene of their missionary activities for several years; and it was through their zeal that the C.M.S began and founded the Anglican Church.⁵³

Also through Idowu, we got to know that the Methodist Church registered their presence in Ibadan between 1888 and 1891 through the ministry of Rev C.B Macaulay. The Roman Catholic Church, the Baptists, Salvation Army and the Seventh Day Adventists followed in that order arriving and settling down in 1895, 1906, 1921 and 1926 respectively. In Idowu’s view, “the churches founded during this period have grown considerably in size and number, and several small bodies have been added to them.”⁵⁴

⁵⁰ F.H El-Masri, “Islam,” in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 250.

⁵¹ F.H. El-Masri, “Islam,” in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 253.

⁵² C M S refers to Church Missionary Society. It is an international Christian missionary organization.

⁵³ E.B.Idowu, “Religion in Ibadan” in P.C. Lloyd, A.L Mabogunje and B.Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 239.

⁵⁴ Idowu in Lloyd, Mabogunje and Awe, *The City of Ibadan* (London: Cambridge University Press, 1967), 239.

He added that “the first introduction of an African Church into Ibadan took place about 1914.”⁵⁵

It should be clear that the African Churches came into existence partly in order to break away from European-American domination of the Church, partly due to the matter of discipline with regard to Christian doctrine and also to encourage the indigenization of the church in Nigeria.⁵⁶ One note of importance to this discussion on the religious traditions in Ibadan is about the remarks of Idowu and El-Masri on collaboration on one hand and cordial relations existing among adherents of different religions on the other hand. Until now, the outlook of religious interaction as discussed by Idowu and El-Masri remains unchanged as Adamolekun agrees when he writes, “the competition between the two religions was slow and peaceful since both of them could tolerate each other believing that family solidarity (especially in the south) was much more important than religious solidarity.”⁵⁷

As a matter of fact, this event should be appropriated as a good foundation for setting up partnership relationship among theological schools in Ibadan. It is from here we shall now turn attention to the problems facing theological education in Ibadan.

The Challenges of Effective Theological Training in Ibadan

The yearning on the part of school administrators to attain to accreditation standards, particularly in the light of on-going technological advancement, growth in complexity of the work, decline in public and private financial support, increase in student debt, insufficient numbers of teachers being trained and lack of trained support

⁵⁵ Idowu, in *The City of Ibadan* (London: Cambridge University Press, 1967), 239.

⁵⁶ Idowu, in *The City of Ibadan* (London: Cambridge University Press, 1967), 239.

⁵⁷ Taiye Adamolekun, “A Historical Perspective in the Christian-Muslim Relations in Nigeria since 1914,” *Journal of Arts and Humanities (JAH)* 2, no. 5 (June 2013), 60.

staff are some of the problems being encountered by traditional educational institutes. It is to be noted that theological schools are not exempted from the listed problems. The critical question here is: what is the innovation strategy that can help meet the challenges stated? This question receives answer in the last chapter of this thesis.

Frankly, historical principle is a significant driver behind change. And sometimes, it plays an important role in educational innovation design and delivery. This is so significant that we cannot but refer again to Idowu and El-Masri's remarks on unity and collaboration as practiced by adherents of different religious traditions in Ibadan.

The point that is being made here is that unity and collaboration are elements that can help to build and sustain partnership relationship. These essential elements are already been found to be present in certain dimension of the culture of the Ibadan people. It could be argued that if adherents of different religious traditions in Ibadan can relate as partners, that is, Christians and Muslims as observed by Idowu and El-Masri, such mutual association or partnership could be replicated in educational or academic relations.

Ninian Smart's comment is relevant here where he said that "the ideas of ancient people are worth our recapturing because they form part of the great heritage of human civilization."⁵⁸ This may be the reason why the Ibadan people are fond of saying that *odo t'o ba gbagbe orisun re, a gbe*. When translated this means that "a river that forgets its source will soon dry up."⁵⁹

Hence, for some people in Ibadan, the talk about the concept of partnership may simply be a reminder of the way of life of the ancient Yorubas. And therefore, this may not sound as irrelevant or totally strange as an approach been suggested to solve

⁵⁸ Ninian Smart, *The World's Religions* (Englewood Cliffs: Prentice Hall, 1989), 9.

⁵⁹ This is one of the popular proverbs of the Yorubas.

educational problem. To such people this may be an appeal to do it the right way if the idea of partnership had proved to be right with our ancestors in the past.

What follows from here is one scenario that can be referred to as peculiar to theological education. As a matter of fact, this scenario is indicative of the need for educational innovation as well as innovation in educational delivery.

A Scenario:

It is possible that a person, who has been exposed to Bible study and Christian doctrine from his youth, and somehow later, learns about the Qur'an and Islamic theology and then become genuinely confused. Such a person can arrive at the conclusion that Christianity and Islam are the same. Whereas, they are not. In reality, some people have had it exactly that way and openly declared that they are confused. For instance, a brilliant seminary student once said:

"Look, folks, I enrolled as a seminary student not to become a pastor but to see how and if the seminary education can help me out of my confusion about religion - I am theologically confused."⁶⁰

Rather than living with confusion and remaining theologically confused forever, it is necessary for people to have a broad-based education in Biblical Studies (Biblical Hebrew and Greek New Testament) and religious phenomena in order to make a good judgment about religious traditions. Indeed, such a study or research can become a laudable project which can be sponsored by a consortium of seminaries.

Moreover, as the world become more and more of a global village, in order to grasp the meanings and values of the plural cultures of today, it is necessary for all

⁶⁰ The name of the author is withheld by mutual agreement.

people collectively and individually to learn and understand something of the worldview of others. It is in this way that we can be of real help to one another and become partners in learning. In Systems Thinking⁶¹, which simply is a practice or training by which we make meaning of the forces and the connectedness that shape the behavior of systems, we refer to this model of discovering or ascertaining the truth through a group as Team Learning.⁶² This team learning is a very important element to the sustenance of Living System Ministry⁶³ of which theological training is one of its dimensions.

With the explanation presented here on the critical issues in educational development and the needs-driven approach to educational innovation, we have tried to make a case for considering the idea of partnership or the setting up of a theological consortium as a possible solution to the challenges facing effective theological training in Ibadan.

We shall at this point use a three-dimensional framework – funding, faculty and facility to analyze the stated challenges.

Ibadan is a great industrial center, which is open to unlimited development. In Ibadan, Christianity and Islam have greatly taken over from the indigenous religious tradition in the last forty years. Today, "more than fifteen hundred churches of various denominations are spread all over the city."⁶⁴ There are more than twelve theological schools in and around the city. As earlier pointed out on page twenty three, the peaceful existence and the increasing number of seminaries in the city are evidence of the fact that

⁶¹ Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Double Day, 2006), 6-7.

⁶² Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Double Day, 2006), 9-10.

⁶³ This writer shares Doug Hall's view of Living System Ministry (LSM) as a way of engaging in the task of the Christian Church with emphasis on operating in tune with the complex nature of how living things function (2010, 11).

⁶⁴ Todd M. Johnson and Kenneth R. Ross, *Atlas of Global Christianity 1910 - 2010* (Edinburgh: University Press Ltd), 243.

Christianity has not only taken over from other religious traditions, but keeps spreading uninterrupted in the Southern Western part of the country. Some of the seminaries in Ibadan are:

1. St. John and Paul Seminary
2. The Christ Apostolic Church Theological Seminary
3. ECWA Theological Seminary
4. Immanuel College
5. Christian Theological Seminary
6. The Religious Studies Department, University of Ibadan.
7. Salem Bible College

For a college to be recognized as effective and approved for accreditation, such a school must be upright with regard to funding, faculty and facility. Invariably, some existing schools in Nigeria fall short of the required standard in more than one of these parameters.

It has been observed that things are not in any way different with theological education in Nigeria compared to the situation in other tertiary institutions.⁶⁵ In a discussion on institutional management, a retired university professor and former president of the Nigerian Baptist Theological Seminary (NBTS), Ogbomosho, Rev Joseph Ilori observed:

For instance, a college may lose a faculty member either by death or by transfer to another ministerial assignment. It can also be a teacher going for further studies. When this kind of thing happens, school administrators often request the licensed educators in the faculty to

⁶⁵ Bamikole, Term Paper (Boston: GCTS, 2010), 3.

share the course(s) being taught by the departed colleague. This is done to save the cost of hiring a new qualified staff.⁶⁶

Speaking further, Ilori added:

Sometimes, things work out well. Many times, they do not because one course, usually a core subject is left out without someone in the faculty competent to teach it. And it may take a couple of years before such matters get resolved. The result is that some students graduate from school without taking certain required course.⁶⁷

This is the type of academic problem stated in the introductory section of this thesis. According to Hall, “this counter-productive approach to solving a problem of complex reality in a simple manner poses a threat to long-term growth.”⁶⁸

Moreover, it is an open secret that colleges of theology have been notified of deficiency in either funding, facility and academic excellence by the Accrediting Council for Theological Education in Africa (ACTEA) at one time or the other; and have been given time for redress or forfeit accreditation for failure to ameliorate matters.

The argument in this thesis is that in dealing with the aforementioned deficiencies effectively, collaboration or partnership such as it is in practice among the Selly Oak Colleges in Birmingham, United Kingdom and the consortium of seminaries like the Boston Theological Institute (BTI) in the United States of America has proven to be one way of turning weakness to strength in theological training.

In order to flee from operating counter-productively and for the senate of the seminaries in Ibadan to avoid unintended negative returns in their stewardship, some issues have to be considered in the light of the Christian belief that God's plan for all is to

⁶⁶ Reverend Prof. J.A Ilori interviewed by this author at Morning Star Baptist Church, Boston, Massachusetts in 2010.

⁶⁷ Ilori, 2010.

⁶⁸ Doug Hall, with Steve Daman. "System Thinking and the Urban Church" in *Christianity in Boston: a series of monographs and Case studies on the Vitality of the Church in Boston* (Boston: EGC, 1993), 2.

live in prosperity (3 John 2). Such being the case, Christian educators can alleviate poverty by participating in educational program, such as theological consortium, directed at placing the best in education within the reach of the poor and the educationally disadvantaged. It is a sad fact that poverty weighs so heavily on majority of the citizens of Nigeria - a nation that is endowed with great natural resources, both human and material. This means that operating with deficiency in the midst of plenty as observed within the living social systems of ITEC, is a strange form of poverty which can be said to be self-inflicted. This situation needs to be arrested with urgency. Beyond mere preaching about the Biblical view of poverty, Christians need to put in place sustainable measures that will alleviate and, if possible, eliminate poverty completely.

With regard to the points to be considered as mentioned in the paragraph above, they are:

1. What is our purpose? What is the reason for our existence in this community?
2. What are the programs or the tools that will help to accomplish our purpose?⁶⁹

It is only when the purpose and the program of our schools have been clearly defined that we can talk about effective seminary education. It is important and expected that seminary students have to be equipped in order to be literate in Biblical languages. This is because a seminary is not just another college. It is a school with a specialization in theology and ministry.

Conclusion and Summary

What has been observed to be lacking in the living systems of ITEC and that which is also a vital tool for educational growth and expansion is what we refer to in this

⁶⁹ Lowell Brown and Wesley Haystead, "Facilities and Equipment for Education," in Robert E. Clark et al (Eds), *Christian Education: Foundations for the Future* (Chicago: Moody Press, 1991), 541.

thesis as "partnership" in theological training. It must be understood that the interest we have in the education of the clergy should surpass mere admission and graduation of students from school.

Consequently, our concern for them should include producing and sending out the best theologians as well as erudite ministers that God and people can be proud of any day and anytime as they are observed rightly teaching the word of truth (2 Tim 2:15). This can be achieved with the setting up of partnership relationship or consortium of theological schools in a given township, urban communities, territory or district.

Thus far, we have emphasized that running a consortium of seminaries may put an end to lack in the midst of plenty. It may enable the living systems of ITEC to put human and material resources to optimal utilization and thereby avoid unnecessary wastage. This should be the culture and the goal to which theological education leaders in Ibadan should aspire. This is the way we can escape bad management of money and other resources which results in backwardness, corruption and poverty.

Of relevance to the theme of partnership which is the main thrust of this thesis is the idea of educational innovation. This is so because by the time the setting up of a theological consortium is successfully implemented, the technical way to describe it will be that an educational innovation has taken place. We shall resume further talk on this point in chapter three. But in chapter two which is the next chapter, we shall study the genesis and the theological justification for partnership relationship that we have addressed in this chapter.

PART TWO: CONCEPTUALIZATION

CHAPTER TWO: THEOLOGICAL FRAMEWORK

The Theological Framework for Partnership

The terms ‘partner’ or ‘partners’ are rarely found in the Bible. The word ‘partner’ is found only three times in the entire Bible – “whoever is a partner with a thief...” (Proverbs 29:24), “Titus, he is my partner” (2 Corinthians 8:23), and “if then you count me as a partner” (Philemon 17). Its plural form ‘partners’ appear twice in the Bible – “so they signaled to their partners in the other boat to come and help them” (Luke 5:7) and “the sons of Zebedee, who were partners with Simon” (Luke 5:10). But the words ‘partnership’ or ‘partnerships’ are nowhere to be found in the Bible.

However, the concept of partnership and or its derivatives and synonyms such as collaboration, cooperation, affiliation, company or association, fellowship, community and unity runs through the Bible from Genesis to Revelation. For example, as we consider the Creator-God himself who by his nature is loving and wants to be loved, we see the three persons of God the Father, God the son and God the Holy Spirit operating in loving partnership (Genesis 1:26). This is at the instance of the creation of human beings when He called on the members of the God-head, “Let us make man in our image, after our likeness.” We shall analyze further on these points as we proceed in this chapter.

We can identify from the Bible what could be described as supportive or fellowship partnership. Supportive or fellowship partnership is about someone being a helpmeet to another person. Following God’s evaluation of His creation, He concluded that it is not good for man, that is, Adam to live alone. That he needs another human being to assist him in decision-making, to give a helping hand when circumstances of life

make such demands on human beings. For these reasons, God created Eve to give *Adam the kind of assistance which he could not get from other creatures such as animals, vegetation or the elemental forces like the sun, moon, and the stars.* Elwell describes the assistance Adam was able to get from other creatures as “inferior help”¹ whereas from Eve, he received “superior or suitable help.”²

Hence, we can say that the lack of supportive partnership may render a person incomplete or ineffective to live a full life. The absence of supportive partnership relationship can make a person to learn something about one’s limitations when one functions without the help or support of another person. One example of supportive partnership in the Bible is found in the Lukan account here - “And they beckoned unto their partners, [that is another company of fishermen]³ which were in the other ship, that they should come and help them (Luke 5:7).”

Fellowship or supportive partnership relationship finds expression in the following: “If thou count me therefore a partner receive him as myself (Philemon 17).”

The first part of this Pauline statement means – if I am really your friend, your associate, someone you trust and one with whom you have something in common. It is significant to observe that the opening sentence of this letter of Paul to Philemon reads: “Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer” (Philemon 1). Here “Philemon our dearly beloved and fellow –laborer” signifies a strong bond of partnership between Philemon and Paul and Timothy.

¹ Walter A.Elwell, (ed.) “Primitive History” in *Evangelical Commentary on the Bible* (Grand Rapids: Baker Book House, 1989), 13.

² Elwell, *Evangelical Commentary on the Bible* (Grand Rapids: Baker Book House, 1989),13.

³ The expression in parenthesis is that of the present writer.

This basic understanding and recognition of the biblical viewpoint of partnership should be the foundation for the consideration of partnership relationship in theological education. Now, let us discuss the Old Testament and the New Testament perspectives on partnership.

The Old Testament Perspective on Partnership, Unity and Community

(1.)

Gen. 1:26-28

Then God said, "Let us make man in Our image; in the image of God He created him; ... Then God blessed them; and God said to them ... have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Partnership in the God-Head: Partnership in Creation

It was Valdir Steuernagel who said that "God the Father, the Son, and the Holy Spirit are a community, and they model community for us... The Trinity is a community that models for us how to get along, how to be interdependent, how to keep our own specificity without the sense of competition."⁴ It seems that God the Father put into action in Gen 1:26-28 what Steuernagel described about the Trinity in his statement quoted above.

John Hartley, referring to Gen 1:28 spoke about God's expectation of man as one of promoting the well-being of the animals and protect them from danger.⁵ It could be argued that one way of looking at Hartley's comment is that by giving this assignment to man, God has coopted man as his partner in the management of the world.

The fact that God intentionally extended to human beings that partnership relationship – partnership management style, which hitherto was and is still in operation within the Trinity is well illustrated by Bobby Bose where he stated that "God created

⁴ Valdir Steuernagel, "More Partners at the Table" Christianity Today (Jan 2010):40-43.

⁵ John E.Hartley, Genesis: Understanding the Bible Commentary Series (Grand Rapids: Baker Books, 2000), 49.

human beings in his own image and asked them to enjoy and take care of this God-created ecological system as his stewards or vice-regents on earth.”⁶ If being a steward is to be actively concerned with the direction of the affairs of an organization, a lot more is required in depth and scope of theological education from the current vice-regents whom God has called to take care of theological training in our time.

Bobby Bose and R. R Reno arrived at home on the point that there is something embedded in us as a result of our being created in the image of God, that is *imago dei* (1:26). Since the Trinity functions in partnership as evident in many parts of the Bible and in particular in the creation account, therefore as human beings, we are to work with one another in partnership.⁷ This remark about the Trinity working in partnership seems to be one possible way of making meaning of Reno’s statement that “nobody ever succeeds in serving himself or herself, because we were created for dominion, for the exercise of power in the service of something greater *than ourselves*.”⁸ For our present purpose, by something greater, this can mean a group of schools, a theological consortium or inter-collegiate organizations as oppose to an individual school or institution operating without any relationship or collaboration with other institutions.

(2.) Genesis 14:1-24

The War of the Kings and Partnership in Military Action

On the question of what really happened in Genesis 14, we could see that the chapter begins with the list of two sets of kings. The first set includes four kings that

⁶ Bobby Bose, “Whole World, Whole Gospel, Whole Church: A Systemic Understanding of God’s Mission,” *Africans Journal* Vol.4, No.1, April 2012, 31.

⁷ R.R Reno, *Genesis: Brazos Theological Commentary on the Bible* (Grand Rapids: Brazos Press, 2010), 54.

⁸ R.R Reno, *Genesis: Brazos Theological Commentary on the Bible* (Grand Rapids: Brazos Press, 2010), 55.

Thomas Brodie referred to as “four great kings”⁹ – Amraphel king of Shinar, Arioch king of Ellasar, Chedolaomer king of Elam, and Tidal king of the nations (Gen. 14:1). Brodie identified Shinar as Babylon and stated that “the four kings come from the same general region as mighty Nimrod (10:8-12) – the region from which so many of Israel’s *future* enemies would come.”¹⁰ He added, “the four kings suggest a far-flung coalition from the powerful north.”¹¹ This may be interpreted that the partnership of the four kings could be an attempt to establish and maintain political and economic power. This thesis is in support of partnership for this kind of socio-economic empowerment.

Then Genesis 14:2 reads: “that they made war with Bera king of Sodom, Birsha king of Gormorrah, Shinab king of Adman, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).” Hartley observed that the four kings from the East, that is Chedorlaomer and his allies had asserted their influence over the five city states in the area of the Dead Sea for twelve years (14:4). He stated that the kings of the East “subjugated these cities in a military campaign and continued to exercise enough control over them to exert annual tribute.”¹² Suffice it to say that the use of power to enslave is not the ultimate purpose of this thesis. Yet, we can see that because of partnership between the four kings, they were so effective.

Brodie wrote to denounce enslavement in this manner – “those who enforce servitude are finally beaten.”¹³ This is in agreement with the Scriptures where it is written: “He who leads into captivity shall go into captivity; he who kills with the sword

⁹ Thomas L. Brodie, *Genesis as Dialogue: A Literary, Historical, and Theological Commentary* (N.Y: Oxford University Press Inc., 2001), 225.

¹⁰ Brodie, *Genesis as Dialogue: A Literary, Historical, and Theological Commentary* (N.Y: Oxford University Press Inc., 2001), 225.

¹¹ Brodie, *Genesis as Dialogue: A Literary, Historical, and Theological Commentary* (N.Y: Oxford University Press Inc., 2001), 225.

¹² Hartley, *Genesis: Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000), 147.

¹³ Brodie, *Genesis as Dialogue: A Literary, Historical, and Theological Commentary* (N.Y: Oxford University Press Inc., 2001), 222.

must be killed with the sword” (Rev. 13:10). What remains for Brodie to add to the point here is that the revolt against servitude was made possible only through supportive fellowship on the part of the five kings – “all these joined together in the valley of Siddim” (Gen. 14:3).

According to Hartley, “when Abram heard what had happened to Lot, he sought assistance from three allies: Mamre the Amorite ...Eschol and Aner.”¹⁴ We can see the Christ in Abraham from Hartley’s remark – “Since he was Lot’s only closer kinsman in Canaan, Abram acted like a kinsman-redeemer (gó el; Lev. 25:25-28, 47-53).”¹⁵ Hartley indicated that Abraham took advantage of darkness and the element of surprise after dividing his troops into two companies. He then pursued, overcame, and recovered all the goods, along with Lot and his possessions, the women, and other captives.¹⁶

Several lessons could be learnt from the account of Genesis 14:1-24. Although they are heathen kings, these pagan rulers demonstrate an understanding and an appreciation for the benefits that could be derived from engaging in partnership and they employed it to their advantage. It worked for the four kings and their coalition, it worked for the five kings and their rebellion against servitude, and it also worked for Abram and his counter attacks in partnership with Aner, Eschol and Mamre(Genesis 14: 13, 24).

Abram’s uncommon victory over the massive army could be attributed to God’s covenant with him that he (God) will bless those who bless him and curse those who curse him (Gen. 12:3). It should be clear that by reason of this covenant, Abram automatically enjoys special partnership relationship with God and Lot is a beneficiary of this relationship by virtue of his kinship to Abram.

¹⁴ Hartley, *Genesis: Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000), 148.

¹⁵ Hartley, *Genesis: Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000), 148.

¹⁶ Hartley, *Genesis: Understanding the Bible Commentary Series* (Grand Rapids: Baker Books, 2000), 149.

On Abram's declaration – "I will take nothing," Reno remarked that "by refusing, Abram remained outside the economy of gift and tribute that links Lord to vassal. He remains indifferent to the social practices that define power and position."¹⁷ The lesson that is there in Reno's statement is that we should always be at alert spiritually in order not to fall into temptation, as did Saul who because of some material gain forfeited his future (1Sam.15:1-9) in our effective outcomes because of partnership.

(3.) 1 Chronicles Chapters 11 and 12

"For there was joy in Israel (1 Chronicle 12:40)."

Outstanding Outcome of Communal Partnership Relationship

It is quite interesting to note that more than seven versions of the Bible expressed the quotation above *verbatim et literatim*, that is, word for word and letter for letter. Among the versions are: King James (KJV); Revise Standard Version (RSV); New International Version (NIV); American Standard Version (ASV); English Standard Version (ESV); New King James Version (NKJV); and World English Version(WEV). Putting this coincidence in words could mean that there is probably no better way to summarize the event of 1 Chronicles chapters 11 and 12. The Living Bible (LB) translated the same quotation in this way: "for joy had spread throughout the land."

The relevant question then is – what is the progress of thought that culminated in that momentous national joy in Israel, which spread throughout the land like a wild fire?

According to Louis Jonker, the account of 1 Chronicles 11:10-47 contains indications of different military groups who now supported David.¹⁸ Prior to this time David enjoyed the devotion and allegiance of the tribe of Judah from which he came (2

¹⁷ Reno, Genesis: Brazos Theological Commentary on the Bible (Grand Rapids: Brazos Press, 2010), 155.

¹⁸ Louis C. Jonker, *1 & 2 Chronicles: Understanding the Bible Commentary Series*, (Grand Rapids: Baker Books, 2013), 96.

Samuel 2:4-11). Following the death of Saul, the men of Judah anointed David king over the house of Judah and he reigned over them for seven years and six months.

Whereas, hitherto recognition and loyalty to David as king was only from the tribe of Judah, the wind of change has now blown across the entire nation. So what is new? The change has to do with renewed loyalty to David. Sara Japhet called attention to two phrases to describe the change. The first is- ‘the majority had hitherto kept their allegiance...to Saul.’¹⁹ And the second is – ‘all the other tribes at this time, saw David as their king.’²⁰ She also referred to 1 Chronicles 12:23 as very critical in the episode of 1 Chronicles chapters 11 and 12.

Now these were the numbers of the divisions that were equipped for war, and came to David at Hebron to turn over the kingdom of Saul to him, according to the word of the Lord.

In Japhet’s view, not only those who actually came to Hebron but also ‘all the rest of Israel’ were likewise ‘of one mind to make David king.’²¹ This opinion points to the establishment of a strong collaboration and partnership relationship in the political history of Israel involving all the tribes and not some of the tribes. In his exegetical analysis, Stephen Mckenzie referred to 1 Chronicle 10:14 where it is written that ‘God turned the kingdom over to David the son Jesse.’ In a stylistic manner and a way of making reference to the alliance of the military troops as well as the association of all the tribal elders of Israel, Mckenzie added a parenthetical phrase to the word, “kingdom” in the statement from 1 Chronicles 10:14 in this manner – ‘God turned the kingdom [as a unit] over to David.’²² It could be argued that God himself initiated, supervised and perfected this collaboration among the various groups in Israel. It should not be a surprise

¹⁹ Sara Japhet, *1 & 2 Chronicles: A Commentary* (Louisville: Westminster/John Knox Press, 1993), 268.

²⁰ Japhet, *1 & 2 Chronicles: A Commentary* (Louisville: Westminster/John Knox Press, 1993), 268.

²¹ Japhet, *1 & 2 Chronicles: A Commentary* (Louisville: Westminster/John Knox Press, 1993), 269.

²² Steven L. Mckenzie, *1 & 2 Chronicles* (Nashville: Abingdon Press, 2004), 123.

therefore that this divinely promoted association or partnership has a wonderful result, which is immediate and spontaneous – joy spread throughout the land. Japhet’s remark is also noteworthy here: “The motive and purpose for all these is stated at the very end – ‘for there was joy in Israel.’”²³

Of course, one should ask – what is the import of the account of 1 Chronicles chapters 11 and 12 to the twenty-first century people? The answer to this is not far-fetched. The partnership relationship among the people of Israel resulted in joy and removed hindrances to progress and prosperity. Conversely, the lack of such collaboration or unity in a group may spell organizational or national stagnancy, political and economic failure or national decay.

(4.)

Psalm 133

“Behold, how good and how pleasant it is for brethren to dwell together in unity” (Ps. 133:1)!

Heavenly Blessing of Harmonious Fellowship

With his use of the two adverbs – good and pleasant to qualify the dwelling together of brethren, that is people, the Psalmist seems to suggest that the benefits of harmonious fellowship are diverse in nature and unlimited. According to Konrad Schaefer and David Cotter, the phrase translated ‘dwelling together’ or ‘live together’ can also be understood to refer to a festal celebration.”²⁴

Truly, when a person is in fellowship with others, one’s burden or problem seems to be non-existent because such a burden is being borne by other members of the

²³ Japhet, *1 & 2 Chronicles: A Commentary*, (Louisville: Westminster/John Knox Press, 1993), 269.

²⁴ Konrad Schaefer and David Cotter (eds), *Psalms* (Collegeville: The Liturgical Press 2001), 315.

fellowship. This experience can only be compared to being in endless festivity or celebration. This is part of what partnership relationship is about.

Schaefer and Cotter observed that in Hebrew, Psalm 133 is composed of a single sentence with two main clauses followed by subordinate ones:

How good, how pleasant, sisters and brothers living together
united,
Fine as precious sacred ointment, streaming down..., refreshing
as copious dew falling...,
For there the Lord ordains the blessing,
Life forever (Psalm133:1-3).

The authors also indicated that the adverb “there” refers to where God’s presence is felt. It is a place of blessing. We can establish a relationship between this thought and what is written in Psalm 16:11 – “You will show me the path of life; in your presence is fullness of life.” When put together, this may mean that a group or an organization, which operates in partnership relationship or as a team has secured the way to success. This may imply a protection against failure. This idea also has a bearing with Jesus’ declaration in John 10:10 – “I have come that they may have life, and that they may have it more abundantly.” In the opinion of this writer, having life abundantly according to Jesus may imply not only being wealthy but also a security against lack and loss.

As a matter of fact, all that we have mentioned so far are just a part or some of the benefits of operating in harmonious fellowship. It should be clear that it may require another thesis project to analyze the spiritual dimension of that which accrues for collaborative relationship. Due to its scientific nature, this thesis has its focus on the defense of that which is material. Craig Broyles’s view on this is that “the blessing” of

fellowship and unity manifests itself as life in all its promises fullness bestowed by the maker of heaven and earth.²⁵

Basically, Robert Alter's interest in Psalm 133 is more on Aaron's beard in verse 2 and the dew of Hermon in verse 3. The essence of Alter's perspective here is that the full beard, like that of Aaron, is presumably an image of vigor and abundance.²⁶ Writing about the dew, Alter stated that, "the dew is understood to be an agency of fruitfulness, especially important in the long dry season when no rain falls."²⁷

Since so much has been said about fruitfulness or abundance, we shall shift our focus here on the issue of vigor. Vigor has to do with energy, active strength, intensity, vitality and perhaps influence. It was King Solomon who said "two are better than one, because they have a good reward for their labor."²⁸ The implication that this has for team work or partnership is that a group of schools working together in partnership is more likely to wield greater influence on the community than one individual school functioning all by itself.

²⁵ Craig C. Boyles, *Psalms* (Grand Rapids: Baker Books, 1999), 474.

²⁶ Robert Alter, *The Book of Psalms: A Translation with Commentary* (NY: W W Norton and Company Ltd, 2007), 462.

²⁷ Alter, *The Book of Psalms: A Translation with Commentary* (NY: W W Norton and Company Ltd, 2007), 463.

²⁸ Ecclesiastes 4:9.

The New Testament Perspective on Partnership

The Old Testament perspective on partnership in this thesis can be described as a treatise on a carefully selected people who employed partnership principle to their own advantage in life's encounter. However, the New Testament perspective will focus on the meaning, the method and the application of partnership connection. Let us now give a close attention to this.

(1) John 13: 34-35; 17; 20-23

A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another (John 13:34-35).

Partnership Relationship: Jesus' New Commandment and Prayer

As one gives some thought to the above statement of Jesus, one may ask: is this really different from the Old Testament commandment – “You shall love your neighbor as yourself (Leviticus 19:18)?” Why did Jesus refer to it as new?

In life, it is possible to come across someone who hates himself. One example of such is a person who is ready to commit suicide. But before taking the action, it is possible that this person has respect enough for somebody to whom he pours his heart concerning what he was going through. It may not be wrong to say that the respect shown is a mark of the love that the former has for the latter to want to speak to that person.

Jesus seems to see the importance of love for others over and above love for oneself. For example, in the illustration just given, the love displayed for the other person may turn out to be the means by which the suicidal may be saved from terminating his life untimely.

The purpose for which Jesus is teaching this new commandment of “love for one another” is revealed in his prayer for the church(John 17:20-23), which has to do with the glorious unity of the universal church of God; and the means by which the world may further see the glory of God. It is to be noted that no matter how beautifully designed and brightly colored an automobile is, the moment the engine is taken away, the chassis becomes useless. The car becomes stagnant and rendered void and of no effect. But with engine, the automobile will go to places.

Hence, the significance of this “love for one another” is that it is going to be the driving force that will keep the disciples together and that will enable them to go to places and make exploits for God. Herman Ridderbos agreed with this point when he wrote something like this: only in the fulfillment of this rule is fellowship with their glorified Lord maintained and the ground and the meaning of their existence shown through the church that remain behind.²⁹ Ridderbos added that, “Jesus refers precisely to what the disciples in their mutual relations can and should mean for the world.”³⁰ That is to say that the strength and the longevity of the church after Jesus’ departure will depend on whether or not the disciples love one another.

In Stanley Marrow’s attempt to provide answer to the question of the newness of Jesus’ commandment, many things become unraveled. For instance, he writes, “To those that seek him and want to follow him where he is going, Jesus gives a ‘new commandment.’ Thus he answers their request to follow him and to be with him by turning their attention away from themselves and to ‘one another.’”³¹

²⁹ Herman Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Wm. B.Eerdmans Publishing Co., 1997), 476.

³⁰ Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Wm. B.Eerdmans Publishing Co., 1997), 477.

³¹ Stanley B.Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 243.

The old law: “love your neighbor as yourself,” seems to have the entire humanity as its target, regardless of religious affiliation, whether Judaism, Islam or Hinduism to mention but few. However, the new law: “love one another; even as I have loved you,” is aimed at the members of the church of Christ which was about to receive its birth through the life and work of the Apostles. This certainly does not suggest any exclusivity. Ridderbos wrote thus, “this does not mean that in their acts of love the disciples are to restrict themselves to their own circle.”³² We need to bear in mind here that the word “church” is derived from the Greek expression-*ekklesia*, meaning “assembly,” “the called out,” or “convocation.”³³

Marrow’s argument here is that “the principal reason why the commandment is new is, evidently, the “as I loved you.”³⁴ In making this comment, Marrow tried to have his audience admit that by Jesus’ insistence on, “even as I have loved you...that you also love one another,” he set up the norm and measure or standard of Christian love once and for all in this world.³⁵ But how did Jesus love? It should be clear that Jesus loved his own to the end (John 13:1). Thus Marrow concluded, “it is in this totality of self-donation that the new element in the commandment of love is to be found.”³⁶

Francis Moloney and David Harrington expressed the idea that there is something specifically Christian in Jesus presenting himself (to the world through his incarnation) and his self-gift (through his crucifixion) as the model for mutual love; and there is an intensification of the command (through the disciples obedience of “as I have loved you

³² Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997), 477.

³³ Merrill C. Tenney (ed.), *Lakeland Bible Dictionary* (Grand Rapids: Zondervan Publishing House, 1966), 35.

³⁴ Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 243.

³⁵ Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 244.

³⁶ Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 244.

...that you also love one another).”³⁷ The matter of “intensification of the command” has direct connection to Jesus’ prayer for the church and Marrow’s remark where he stated that “a community that preaches love for the whole world and fails to manifest it to ‘one another’ is scarcely more than an advertising agency.”³⁸

When the way we run our lives showcase a total self- donation of ourselves to one another, we cease to be mere advertiser but Christian practitioners and doers of the word. If we do not operate in love for one another, which in today’s business term may be referred to as teamwork or as partners, then by implication, we cease to be light and salt of this world. It may not be wrong to say that the absence of partnership relationship which involves self-sharing and self-donation in our business practice connotes our failure to love one another as Jesus has loved us and has commanded. One condition that can make partnership relationship not to be fake and unproductive is to turn our attention away from ourselves to one another.

On Jesus’ point that by this all – *meaning the world around us*,³⁹ will know that you are my disciples (13:35), it is essential to understand that the love, sharing and care for one another by the first century Christians made a significant impact on the pagan culture of that time. This is evident in the wide spread of Christianity in the ancient world. Bose correctly said that this statement of Jesus means that “we make Christ known to all people not just by our preaching and teaching but by our love for each other and that love may be reflected when we intentionally work together in partnership.”⁴⁰

In all cultures, ancient and modern, it has always been true that love is the mightiest force in the world. It is to be noted therefore that if our work in theological

³⁷ Francis J. Moloney and Daniel Harrington, *The Gospel of John* (Collegeville: The Liturgical Press, 1998), 398.

³⁸ Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 243.

³⁹ The italicized is that of the present writer.

⁴⁰ Bobby Bose, Tutorial on research (May 28, 2014).

training is weak and ineffective, it is not because of any struggle or battle we face from the outside but because we who are named after Christ have forgotten the mandate to love one another as Jesus loved his own.⁴¹ This meaning of John 13:35 is very similar to the issue raised in John 17:21 and 23, that we need to be one so “that the world may believe” or “that the world may know.” And to that we shall give our attention from here.

As mentioned earlier in this chapter, Jesus taught the disciples this idea of “love for one another” in his preparation to talk to the disciples about the very important theme of “unity”; just as arithmetic operation of addition and subtraction, multiplication and division are taught as prerequisite for mathematical topics like quadratic equation or calculus. Hence, Jesus in his prayer for the church is quoted as saying, “that they all may be one, as You, Father, are in me, and I in You; that they also may be one in Us, that the world may believe that You sent Me (John 17:21).”

In order to place emphasis on the importance of unity, Jesus continued to say in this manner: “I in them, and You in Me; that they may be made perfect in one and that the world may know that You have sent Me, and have love them as You have loved Me (John 17:23).” In verses 21, 22 and 23, Jesus used the phrase “be one.” And in verses 21 and 23, he used the phrase “that the world may believe and know...”

On this affirmation of Jesus, Marrow writes, “To Jesus’ reiterated petition, ‘that they all may be one,’ there is added an important element: the finality of the unity, the desired result of what he prays for is ‘that the world may believe that you sent me’ (17:21).”⁴²

What Marrow is trying to say is that it is in the unity of believers in Christ that the world will come to learn about the saving grace and the love of Christ. The unity of

⁴¹Robert H. Mounce in Tremper Longman 111 & David E. Garland(eds)*The Expositor's Bible Commentary Vol. 10. Luke- Acts* (Grand Rapids: Zondervan, 2007), 557.

⁴² Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 318.

believers has a way of identifying them with Jesus and perhaps, that is why in Acts 11:26, they were called Christians. This is the reason why we cannot ignore Marrow's counsel in which he said: 'All the churches, without a single exception, stand accused in their failure to "be one...be in us, so that the world may believe that you have sent me"'”⁴³ It suffices to comment here that without partnership relationship put in place, how can the living systems of ITEC convince the world that they love one another and that they are united?

⁴³ Marrow, *The Gospel of John: A Reading* (New York: Paulist Press, 1995), 318.

“Now all who believed were together, and had all things in common (2:44). And all the believers met together in one place and share everything they had (2:44, NLT).”

Vital, Unprecedented Growth through Collaboration

It was William Kurz who indicated that in writing the book of the Acts of the Apostles, the author shows how Peter, Paul and other Christian missionaries carried on the work of Jesus according to plan.⁴⁴ It is believed that Kurz is here referring to a divine plan which is based on love for one another, fellowship, collaboration and unity. For it is evident through special and general revelation that this is the mode of operation of the Trinity. Hence, Kurz declared: “in 2:44, unanimity and considering all things as common express the ideal of friendship at that time.”⁴⁵ He concluded: The point is that all community members had their needs met, and no one hoarded selfishly while others were in want.⁴⁶ The result of this is that the Christian community was able to maintain its link with God and the society at large, and continued to have new members as revealed in (2:47).

The pertinent question here is this: have all the theological schools in Ibadan ever met together for any reason? If yes, when? Otherwise, why not? And until we come together, we may never realize what and what are there to be shared with one another; whether they are problems to be solved or resources or expertise that can make life better for all. It is clear from Acts 2:44 that there is a principle to be followed and there is need

⁴⁴ William S.Kurz, “ The Acts of the Apostles” in Dianne Bergant and Robert J.Karris(eds.),*The Collegeville Commentary*(Collegeville:The Liturgical Press,1989),1033.

⁴⁵ Kurz , *The Collegeville Commentary* (Collegeville:The Liturgical Press,1989),1041.

⁴⁶ Kurz, *The Collegeville Commentary* (Collegeville:The Liturgical Press,1989),1041.

to repent for our past failure. And the time for that is now. The ever changing and complex nature of Living System Ministry of which theological education is an integral part demands for a new managerial mindset in the administration of theological schools in Ibadan.

Beverly Gaventa more adequately conveys the crucial information of Acts 2:42-47 when she pointed out that “the community itself meets with the approval, just as Jesus is said to encounter goodwill early in Luke’s gospel (Luke 2:52).”⁴⁷ This reminds us of the question about purpose raised in the first chapter of this thesis (see page 27). Is the community in which the seminaries are located conscious of their existence? Do the seminaries have any positive impact on their neighbors? What testimony do the neighbors bear about the seminaries? Will the neighbors vote to have the seminaries remain at their present location? It seems just natural that the significant growth of 3,000 new members in one day, regular attendance at the apostles’ teaching sessions, prayer meetings and communion services with the attendant wonders and signs will provoke public approval. Consequently, “the whole city was favorable to them” (Acts 2:47 LB).

Of course, it should be clear by now what is the power behind the signs and wonders. It is God’s enabling power falling down on the disciples as a reward for their obedience to Jesus’ commandment as we studied in our consideration of John chapters 13 and 17. Luke Johnson gave this point of unity among the disciples considerable attention in his argument that “the community of possessions functions in the first place as a

⁴⁷ Beverly Roberts Gaventa, *Acts* (Nashville: Abingdon Press, 2003), 81.

manifestation of spiritual unity; the way the believers disposed of their possessions showed that they were one heart and soul.”⁴⁸

We can see that the author of the Acts of the Apostles narrated again in Acts 4:32-37 the story of the shared life of the believers as recorded in Acts 2:42-47. What is important to us here about this commonwealth is the process of laying of the proceeds from sales at the apostles’ feet and the distribution of resources in such a way that none among them was in need or lacked (4:34-35). Mikeal Parsons observed that assuming “the posture of being at another’s feet is a gesture of submission in the OT (Josh 10:24; 2Sam 22:29; Pss 8:6; 110:1).”⁴⁹ On the symbolic gesture of submission to the apostles’ authority, Parsons drew a contrast between Barnabas’ loyal and faithful commitment to Ananias and Sapphira’s disloyalty. It is not enough to uphold Parsons’ remark that “Barnabas is a sign both of submission to the apostles and encouragement to fellow believers.”⁵⁰ Apart from this lesson on the difference in the levels of commitment, devotion and submission, what does this story signify to theological educators and theological education in the 21st century?

As mentioned earlier concerning new management mindset, the time has come for a central authoritative direction and or control to which all the theological schools in Ibadan must be committed and give their support just as all the believers submitted to the apostles’ authority and the latter enjoyed the support of the former(Acts 4:34-37). This account of the first century church reminds one of the Yoruba proverb: *aiko wo rin ejo lo nse ku pa won*. Literally, this can be translated as – the failure of snakes to travel *en*

⁴⁸ Luke T. Johnson, *The Literary Function of Possessions in Luke –Acts* (Missoula: Scholars Press, 1977), 199.

⁴⁹ Mikeal C. Parsons, *Acts* (Grand Rapids: Baker Academic, 2008), 73.

⁵⁰ Parsons, *Acts*, (Grand Rapids: Baker Academic, 2008), 74.

masse makes them an easy prey. This short proverb should help us to address our mind to the benefit of mutual or partnership relationship.

It should be clear that people operate today at some theological and denominational contexts unknown to the early believers, and to which the idea of partnership seems more relevant. Therefore, in order to forge an enduring partnership relationship, would-be partners will need to bring to the table in advance the discussion of a mission statement which will in turn help to determine the type of cooperation and levels of commitment. All of these will help to eliminate or minimize conflict. Types of partnership will receive more consideration in chapter three.

As we move from the end of Acts chapter 4 to the beginning of chapter 5, we can observe that the impressive generosity of the early believers was not to last forever. Hence, Jaroslav Pelikan wrote about “transvaluation of all values,” which in a simple language refers to how the situation looks from the hindsight of twenty centuries.⁵¹

My interest in this thesis is focused on the positive side of community life, which in this context is partnership. However, it is significant to observe that the presence of human beings as part of a given community guarantees that we cannot rule out the possibility of one problem. Hence, the Bible records in the *Acts of the Apostles*, the deception by Ananias and Sapphira (5:1-5). Writing on the problems in the church, Mal Couch observed that:

The sharing of goods and income naturally brought some disciples into the limelight. The couple Ananias and Sapphira wanted the praise but was (*sic*) unwilling totally to commit proceeds from the sale of their land to the

⁵¹ Jaroslav Pelikan, *Acts* (Grand Rapids: Brazos Press, 2005), 79.

Lord. So they lie about giving the whole amount (5:1-3) and are struck dead for lying to the Holy Spirit.⁵²

We can see from other writers that this view is not peculiar to Couch. The opinion of Anthony B. Robinson and Robert W. Wall on the story of this couple is that the conflict and its result agrees with the Old Testament Scripture, which teaches “that God curses, even destroys, those who break the community’s rule”⁵³ (Joshua 7:20-26, this is the reference to the story of Achan).⁵⁴ Hidden in this story is an important lesson for partners in any collaborative program or relationship. The tragic outcome of the couple’s deception is that they could not have the credit of giving all, as they desired, while at the same time retaining part. This incident proves the point that truly honesty is the best policy. This event certainly signifies some food for thought to theological educators in the 21st century in connection to partnership in educational enterprise.

In the next section, Apostle Paul shows the way to have love for one another (John 13:35) and having all things in common (Acts 4:32).

(3) I Corinthians 12: 1-31

Unity and Diversity in One Body: Diversity and Unity in Partnership

As one reads through the chapters of the initial letter of Paul to the Corinthian church, it becomes obvious that his goal in writing this epistle is to address a variety of problems and struggles being faced by a people called out from a pagan society. Some of these problems include: factions, lawsuits, immorality and questionable practices. It seems easy to see how Paul progressed in his teaching on idolatry (Chapter 10) to head-

⁵² Mal Couch, (ed.) *A Handbook to the Acts of the Apostles* (Grand Rapids: Kregel Publications, 1999), 234.

⁵³ Anthony Robinson and Robert W. Wall, *Called to be Church: The Book of the Acts for a New Day* (Grand Rapids: Wm B. Eerdmans Publishing Company, 2006), 76.

⁵⁴ The statement in parenthesis is that of the present writer.

covering and conduct at the Lord's Supper (chapter 11) and spiritual gifts in chapter twelve. All of these thus provide meaning to Paul's counsel: "Therefore let him who thinks he stands take heed lest he fall; ... or whatever you do, do all to the glory of God" (1 Corinthians 10:12, 31).

Now in Chapter 12, Paul began with this significant phrase - "Now concerning ... I do not want you to be ignorant" (1 Corinthians 12:1). In the light of the theological categories examined in this chapter, it is the goal of this research to ensure that no one who is a member of the living systems of Ibadan theological education community is ignorant of the value of partnership relationship in theological training. For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ (1 Corinthians 12:12).

In an effort to make his message clear to his audience, Paul employed comparison to elucidate his theory of unity in diversity with the Holy Trinity as an example (12:4-11). Referring to the one - God in three Persons as a model of unity - in- diversity, Anthony Thiselton stated that "the doctrine of the Trinity is no merely theoretical construction. It reflects God's nature as interpersonal, outgoing, and a God of order who delight in both singleness of purpose and variety of expressions."⁵⁵ In other words, Thiselton believes that all gifts came ultimately from God the Father, but God gives them through Jesus Christ as mediator, and they are appropriated by the enabling work of the Holy Spirit. It is important to state here that to think otherwise will contradict the Scriptures.

With the emphasis on the Holy Trinity, Paul moved to an analogy between a human body and Christ's Body each having many parts. It should be clear that Christ's

⁵⁵Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids: Wm B.Eerdmans Publishing Company, 2006), 205-206.

Body here refers to the Christian Church. Roy Ciampa and Brian Rosner remind us that “Paul makes it clear that he is using the parts of human body as an analogy or metaphor for understanding the relationship between the diverse members of the Christian community.”⁵⁶ The interdependence of all the parts of the body receives Paul's attention in (12:15-26). The last five verses (12:27-31) reflects Paul's consideration on the idea of proper priorities in thinking about the desire for and the use of the spiritual gifts.

On the point of interdependence of all the parts of the body, Judith L Kovacs observed, “an injured member of the body can admit health into itself only so long as it is not cut off from the body; because health flows from the other parts, which are sound, to the wounded place. But when the wounded part is cut off, there is no way for health to reach it.”⁵⁷

As Thiselton put it, “if no single individual is likely to receive the full range of the gifts of the Spirit, each needs others.”⁵⁸ What this statement means in practical terms for theological education is that no individual school or seminary can boast of having all that it requires to be hundred percent effective. This makes the matter of partnership relationship among theological schools the more important.

(4a) Ephesians 4:1-7; 11-16

Summons to Unity and Preserving the Unity

In life many people desire to be successful. A lot of people know it is a good thing to be victorious and prosperous. But only a few number of people are willing or prepared to do what it takes to succeed. The disciples have heard from Jesus the teaching

⁵⁶ Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians* (Grand Rapids: Wm B Eerdmans Publishing Company, 2010), 589.

⁵⁷ Judith L. Kovacs, *1 Corinthians* (Grand Rapids: Wm B. Eerdmans Publishing Company, 2005), 213.

⁵⁸ Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids: Wm B. Eerdmans Publishing Company, 2006), 216.

on loving one another and unity. Up to the time that the expansion of the church was within Jerusalem, things seem to be perfect. With time, the growth of the church extends beyond Jerusalem and beyond Palestine.

Will the new believers in all the parts of the world to which the church expands still have love for one another and maintain unity? Is the belief of the Christians that is the body of Christ going to merge with their behavior? It is against this background that Paul earnestly pleaded with the believers:

I BEG you - I, as prisoner here in jail
for serving the Lord - to live and act in
a way worthy of those who have been
chosen for such wonderful blessings as these
Ephesians 4:1, Living Bible (LB).

With regard to paying the sacrifice to ensure unity and to preserve it, Paul declared that this will require the believers to be humble and gentle towards each other, to be patient with each other, making allowance for each other's fault, and bearing with one another in love (4:2). Paul instructed that all these can be made possible if they allowed themselves to be led by the Holy Spirit (4:3). This is in agreement with what Jesus told them ---" But you shall receive power when the Holy Spirit has come upon you ..." (Acts 1:8). John Heil believed this to be the main message of the epistle to the Ephesians. This finds expression in his carefully chosen words for the title of his book - "Ephesians: Empowerment to Walk in Love for the Unity of All in Christ."⁵⁹ It is believed that this author got the message right. And we probably cannot put the idea in a better way than he did.

⁵⁹ John Paul Heil, *Ephesians: Empowerment to Walk in Love for the Unity of all in Christ* (Atlanta: Society of Biblical Literature, 2007), 1.

In the same way that Jesus educated the disciples on their position in God's redemptive plan, Paul in what comes before Ephesians chapter 4, listed for their understanding the believers' heavenly possessions which includes, adoption, inheritance, redemption, power, grace and citizenship (Ephesians Chapters 1-3). We can describe the list technically as privileges of the Christians. Naturally, privileges come with responsibilities. And so from Ephesians Chapter 4, Paul urged the believers in his exhortation to walk worthy of their calling (4:1).

Thomas Neufeld observed that Paul's exhortation begins with the important word "therefore" and added that "the importance of this word for Christian ethics can hardly be overstated."⁶⁰ According to Neufeld, "Paul is a captive of this apostolic commission from the Lord (1 Corinthians 9: 15 – 23). He has no choice and neither do his readers, who have been led into the gracious mystery of their salvation by the great ambassador in chains (6:20)."⁶¹

It is important to point out how Paul reiterated Jesus' teaching of self –donation of oneself (John 13:34) in Ephesians (4:1-3).

Paul was poised to give clear explanation to the concept of unity (4:4-6). As he did in 1 Corinthians 12, he again employed the imagery of the human body with many parts having each member serving the other for the body to keep emotionally, physically and spiritually fit or be well-composed. Paul's argument here receives an astounding interpretation from Neufeld –

At issue in one baptism is not the mode of baptism, but the one into who believers are baptized: Jesus Christ, the one Lord. One

⁶⁰ Thomas R.Yoder Neufeld, *Ephesians* (Scottsdale: Herald Press, 2002), 171.

⁶¹ Neufeld, *Ephesians* (Scottsdale: Herald Press, 2002), 171.

faith has as its content the conviction that God has called a church into being through Christ's death, that such a church is made up of both Jews and Gentiles, and that this church shares the Christ's identity and task as it awaits its hope.⁶²

Such being the case, it is important for the living systems of the theological community of Ibadan to understand that the worst thing that can happen to this body is for one of its members to operate in solitary existence or not to be in partnership relationship with others. Sickness, paralysis, deterioration and sometime death can take place when a body member ceases to serve the other members of the human body in the particular way that God intended.

As it is with the human body, so it is true of all living social and spiritual systems. As a matter of fact, there are evidences of debility here and there in various degrees within the ITEC. Therefore, in order to maintain strength, health and vitality, every member of the living social systems of ITEC must function and serve all the other members of the body through a solid and healthy partnership relationship. When we live as one body through partnership relationship, we shall grow in the new life, become strong, and maintain good spiritual health as we use the human and material resources and abilities that God has given us to meet the needs of one another. It is this that will make those who observe us to say whether or not we are united, and whether or not we love one another.

⁶² Neufeld, Ephesians (Scottsdale: Herald Press, 2002), 171.

(4b) “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers” (4:11, KJV).

Spiritual Gifts and Purpose of the Gifts

Why is it that he gives us these special abilities to do certain things best? It is that God’s people will be equipped to do better work for him, building up the church, the body of Christ, to a position of strength and maturity; until finally we all believe alike about our salvation and about our Savior, God’s son, and all become full-grown in the Lord – Yes, to the point of being filled full with Christ (4:12-13, LB).

After he had listed the spiritual gifts (4:11), in his characteristic manner, Paul tried to provide reasons for the presence of the spiritual gifts in the church. Paul placed the chief purpose for the gift right at the middle of the pericope (verses 11-16), having mentioned some of the reasons before and after the main reason, that is, for unity in the body of Christ (verse 13). Ernest Best observed that “the building of the body of Christ is not to be left to the ministers but is the responsibility of all believers.”⁶³ He then commented that:

the purpose of Christ gift of ministers to
the church to prepare all its members (v.12a)
to serve (v.12bc) is now made clear in
three prepositional phrases (to the unity of the
faith; to a perfect man; to the measure...) 4:12-13.

It is believed that the exercise of spiritual gifts in love by individual member as each fulfills ministry will give rise to the unity of believers. Best remarked that “the association of love with charismatic gifts goes back to 1 Corinthians 12-14.”⁶⁴ He

⁶³ Ernest Best, *Ephesians: A Shorter Commentary* (New York: T and T Clark Ltd, 2003), 204.

⁶⁴ Best, *Ephesians: A Shorter Commentary* (New York: T and T Clark Ltd, 2003), 209.

concluded that “love coming from Christ is the cement fitting and holding together the members, and all members without exception have their part to play in this.”⁶⁵

Conclusion and Summary

In the light of the emphatic reference to love for one another resulting in unity from Biblical studies, this thesis is affirming the need for partnership relationship among the schools of theology in Ibadan. This chapter shows that the matter is not about theorizing; rather it is the clarion call from God, the Designer, and the Creator to all the members of the living systems of ITEC.

There is a great deal of valuable information and food for thought in the passages of the Bible examined in this chapter. The time has come when we need to accept the fact that even our “differences show signs of inter relation.”⁶⁶ As Alan Brill puts it, “we need to put away the preconceptions of difference and work for commonality.”⁶⁷

Now is the time “to accept hospitality and go out of our comfort zones to learn about the other.”⁶⁸ This chapter attempts to teach us to create forum to study in each other’s schools, attend the same conferences, embark on jointly sponsored community project and more importantly, earnestly work on our theology to bridge the gaps between our conceptions of God.⁶⁹ Until our daily, regular operations are based on the above suggested activities, we really have no platform to exercise love for one another. And the idea of unity will become foreign.

⁶⁵ Best, *Ephesians: A Shorter Commentary* (New York: T and T Clark Ltd, 2003), 210.

⁶⁶ Alan Brill, “Recognizing the Other: Sameness and Difference in a Jewish Theology of Religions,” *BTI Magazine* (Spring 2012):4-8.

⁶⁷ Brill, “Recognizing the Other: Sameness and Difference in a Jewish Theology of Religions,” *BTI Magazine* (Spring 2012):4-8.

⁶⁸ Brill, “Recognizing the Other: Sameness and Difference in a Jewish Theology of Religions,” *BTI Magazine* (Spring 2012):4-8.

⁶⁹ Brill, “Recognizing the Other: Sameness and Difference in a Jewish Theology of Religions,” *BTI Magazine* (Spring 2012):4-8.

So, where do we go from here? The decisions we make will determine where we are heading, for self-destruction or redemption.

We cannot afford to ignore the clarion call:

“Come now, and let us reason together,”
Says the Lord.
If you are willing and obedient,
You shall eat the good of the land;
But if you refuse and rebel,
You shall be devoured...
For the mouth of the Lord
Has spoken (Isaiah 1:18-20).

Overall, it should be clear from the Biblical imperative of “love for one another” that without the application of partnership strategy in the operation of the schools of theology in Ibadan, our product may be lacking in diligence and excellence. This is because a partner is a helper. And if one is without a helper, one may not achieve much.

CHAPTER THREE

LITERATURE REVIEW

In the New Testament scriptures, it is written, "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. . . Now you are the body of Christ, and each one of you is a part of it."¹ This statement highlights the idea of partnership or collaborative effort in a way that no other writer has illustrated better. We shall see more vividly the connection of this imagery to the theme of this thesis as we proceed in this chapter.

As discussed in chapter one on page twenty three, certain tool that could foster higher academic achievement and collegial management has been observed to be missing in the living systems of Ibadan theological community. A number of literatures recognizing, describing and defining this tool will be reviewed in this chapter.

In the author's preface to the book - *Baptist Partnership in Europe*,² J.D Hughey writes: "Europe is a challenging arena for Christian missions."³ In an attempt to give an adequate explanation to this statement, Hughey argues that "of perhaps even greater importance than the 'why' of missions in Europe is the 'how' - and this is more a matter of attitudes and spirit than of methods."⁴ The relevance here in this chapter of Hughey's statement on 'why' and 'how' finds expression in the primary research question of this thesis. This has to do with the 'how' of partnership in theological education. In fact, the

¹ 1 Corinthians 12:12, 17(NKJV).

² J.D Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), Cover Page.

³ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 5.

⁴ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 5.

issue of 'how' is intrinsically connected to the question of "why partnership in theological education?"

In order to facilitate a deep understanding of the relevant literature, this chapter is classified under the following six themes and sources:

1. The Description and Definition of Partnership
2. Why Partnership in Theological Education?
3. The 'How' of Partnership in Theological Education
4. Types of Partnership
5. The Chronicle and Models of Partnership in Educational Management
6. Consortia in Theological Education

Literature Source 1: The Description and Definition of Partnership

The aforementioned Pauline illustration in the first paragraph above brings to mind the story of a man, his car and a young boy. The title of the story is "A Brother Like That", culled from Daniel Rickett.⁵

'A man came out of a store and saw a young boy hanging around his new car. Suspicious of the boy he asked, "What are you doing?"

*"Studying this car," the boy replied.
"Yeah, sure, "the man thought. So he began to quiz the boy.
"What kind of car is it?" he asked.
"A 1999 Mercedes Ben."
"What color?" "Metallic Burgundy."*

After a few more questions, the man realized the little guy knew what he was talking about, and they began to chat. The boy asked how much he paid for the car. The man replied, "Nothing. I had a need and my brother gave it to me." "I wish, the boy

⁵ Daniel Rickett, *Building Strategic Relationships: A practical Guide to Partnering with Non-Western Missions* (Pleasant Hill: Klein Graphics, 2000), 1.

started, that you had a brother like that?" The man interrupted. "No," said the boy. "I wish I could be a brother like that."

In the opinion of Rickett, the driving passion of all Christian workers has to be "a brother like that." This writer feels that the author's thinking in this statement is in the right direction. He also said that "true partnership can be summed up in one word: brotherhood." It is therefore no denying that a continuous engagement and connectivity like the one represented in this short story is necessary in the living systems of Ibadan theological community. It is also a stimulant that can bring about success in partnership.

In his book, Rickett expresses the idea that "partnership is a complementary relationship driven by a common purpose and sustained by a willingness to learn and grow together in obedience to God."⁶ Rickett's definition is fascinating because it hints on those factors that pose obstacles to successful survival of partnership when adequate attention is not given to them. For example, autonomy, continuing education, personal and or group development and the fear of God are latent in his statement. Incidentally, some individuals, organizations or would-be partners take these issues for granted or choose not to talk about them. This kind of practice is fraught with danger in collaborative engagement.

In close connection with Rickett's definition is this one which has evolved out of an attempt to construct a comprehensive, working definition for our present purpose. Here, we view partnership as a cooperative relationship in which parties, associates or collaborators agree to work to advance their mutual interest.

⁶ Rickett, *Building Strategic Relationships: A practical Guide to Partnering with Non-Western Missions* (Pleasant Hill: Klein Graphics, 2000), 1.

Implicit in this definition are what we shall refer to here as the three essentials of partnership. These are: participants, pact and purpose. Let us call them the 3ps. Through this study, it has been discovered that there can be no genuine and enduring partnership when any of the 3ps is missing. The participants are the individuals or organizations we refer to as partners or associates. What binds them together is the pact or agreement. When the pact is missing, the partners become the separate entities they were prior to the existence of the relationship. It is the joint interest otherwise known as the purpose or goal of the relationship which sustains partnership. Such goal may feature through levels of give and take or areas of responsibility yielding public good, sums of money as capital or property to mention but few. And in the educational sector, such effort may lead to “unparalleled opportunities in academic courses and programming.”⁷ Additional academic development may include cross-registration, consortium –wide faculty publications and continuing education credits.

Literature Source II: Why Partnership in Theological Education?

Bush and Lutz set out early in their book-*Partnership in Ministry: the Direction of World Evangelism* to affirm that “partnering goes back a long way.”⁸ Basically the point the authors are making is that partnership or collaboration strategy was used by God to good effect in the process of creation. That being the case, it means that partnership relationship can be created by any group of people for profitable community impact.

⁷ Boston Theological Institute (BTI), Handbill on the Work of the Consortium, n.d.

⁸ Luis Bush and Lorry Lutz, *Partnering in Ministry: The Direction of World Evangelism* (Downers Grove: InterVarsity Press, 1990), 21.

The writers called the attention of readers to the history of “Emmanuel Hospital Association.”⁹ This has to do with the coming together of twenty Christian hospitals into partnership for survival in India. The hospitals truly survived a period of economic hardship through the alliance. Thus, it is recognized that meaningful partnership may be a solution to an economic problem such as in the experience of the hospital association. The import of this to our present discussion is that if partnership have proved to be of benefit in the medical business, the same can be profitable in educational enterprise in general and theological training in particular.

Peter Senge is the author of a book that is considered a relevant literature to the subject of this paper. In 1990, he published his book – *The Fifth Discipline: the Art and Practice of the Learning Organization*.¹⁰

In the *Fifth Discipline*, Senge discussed what he observed in the business world and the managerial practices of large organizations. He explained what is *systems thinking* and that by adopting the strategies of learning organizations, which involves team learning and shared vision, companies and institutions can rid themselves of the disorder that threatens their productivity and existence.

It is the opinion of this author that Senge’s idea seems to have been successfully adopted by the Boston Theological Institute (BTI) consortium. And it is yielding internationally recognized and high quality education among BTI schools. By doing the same, it is possible for the living social system of Ibadan Theological community to be internally revitalized and solve the problem of lack of resources for teaching and learning.

⁹ Bush and Lutz, *Partnering in Ministry: The Direction of World Evangelism* (Downers Grove: InterVarsity Press, 1990), 122.

¹⁰ Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (N.Y: Double Day, 2006).

Douglas Hall, who also embraces systems thinking, with Judy Hall and Steve Daman, co-authored *-The Cat and the Toaster: Living System Ministry in a Technological Age*. This book was published in 2010. Hall talked about the fear of being counter-productive as a good mental model. By applying systems thinking to Christian ministry, Hall indicates that if there is no networking among the living systems of the body of Christ in a city, which connotes the absence of team learning, unintended negative returns may occur. Hall signified that “in order for urban churches, and by extension, seminaries to build shared vision, there must be regular examination of collective mental models.”¹¹ The implication for this in theological schools partnering in Ibadan is that school administrators need to recognize each other essentially as indispensable partners in business and therefore engage one another in regular dialogue on how to make progress.

Moreover, in *Collaborative Ministry*, James Gill expressed that “working in teams is not easy.”¹² Of course, it is not hard to guess why. Firstly, there is a popular adage that nothing good comes easy. Secondly, for what can be described in this paper as ideological conflicts, James Gill writes, “differences in expectations, attitudes, needs and maturity give rise to misunderstanding, conflicts and hurt feelings all too readily.”¹³

On the other hand, different individuals as well as different institutions bring different gifts into the arena of partnership or consortium. Gill also seems to say that

¹¹ Douglas Hall, with Hall, Judy and Steve Daman. *The Cat and the Toaster. Living Systems Ministry in a Technological Age* (Eugene: Wipf and Stock Publishers, 2010), 147.

¹² James J. Gill in Loughlan Sofield and Carroll Juliano, *Collaborative Ministry: Skills and Guidelines* (Notre Dame: Ave Maria Press, 1987), 10.

¹³ Gill, in Loughlan Sofield and Carroll Juliano, *Collaborative Ministry: Skills and Guidelines* (Notre Dame: Ave Maria Press, 1987), 10.

bringing together the God-given talents, experience and wisdom from individuals and schools makes possible a quality and breadth of impact that no single institution trying to meet the complex spiritual, moral, and other human needs of people could ever hope to accomplish alone. The lesson we can derive from here is that “two are better than one” (Ecclesiastes 4:9). Naturally, conflict may arise among partners. We must quickly get over this to avoid unnecessary loss that may result from disunity.

Additional lesson that we can learn from Gill is that schools should not shy away from, but embrace collaborative effort. Yet another point is that setting up partnership is good but what is more important is maintaining the partnership and letting it last. This particular point brings our discussion to the very important question – “How should partners relate to each other? How can they best work together?”

Literature Source III: The “How” of Partnership in Theological Education

There is a common saying that “to fail to prepare is to prepare to fail”. Experience has shown that this is true more in the field of teaching than in any other business. The main point here is that whereas it is easy to cover-up failure to prepare in some other trades, such a cover-up or default is almost impossible in teaching. Hence, collaboration in theological education should begin with “planning for partnership.”¹⁴

Human beings are by nature social. We are born into a family of father, mother and children. And as we grow-up in life, we get to know that as a member of the society “working in groups is a part of life.”¹⁵ We realize that “nations can be partners or allies,

¹⁴ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 28.

¹⁵ Randy Fujishin, *Creating Effective Groups: The Art of Small Group Communication* (NY: Rowman and Littlefield Publishers Inc., 2007), XI.

business and professional people often establish partnership,”¹⁶ all in the name of success. Why? Because it is almost if not absolutely impossible to be successful or victorious in life all by oneself or single handedly, just as a baby cannot survive without a parent or parents.

So planning for partnership should begin with an awareness of the need to get into human relationships with other professional colleagues. For the sake of clarity, let us qualify the phrase “human relationship with others” as “fellowship”. As long as the focus of human relationship is on fellowship, the outcome or product of partnership will always be vitality and relevance of group members in the society. With this explanation, we can now understand why Paul writes, “I thank my God every time I remember you ... because of your partnership in the gospel from the first day until now” (Philippians 1:3-5).

The next point on the method and principles of partnership is this – the business is that of strengthening each other’s hands and not taking the work out of the hands of a fellow– partner. To illustrate this point, let us refer to Dr. Gill’s letter where he contrasted two methods of doing missionary work as recorded by J.D Hughey (a) “the usual method of sending missionaries and directing the work from the home office and financing the whole operation” and (b) cooperation between foreign boards and national Baptist organizations, which “plan their own work, do their own evangelizing and are autonomous Baptist bodies.”¹⁷ Basically, Gill is saying that the first approach stated above is capable of making and keeping one partner stronger to the detriment of another or other partners and this- can frustrate partnership. But the second approach allows for gradual and equal development of group members.

¹⁶ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 23.

¹⁷ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 25.

What about common interest? This ought to be the foundation upon which other partnership fabrics should be laid. In connection to the issue of common interest, Hughey observes that “businessmen and women form partnership with each other because they share interest in producing or marketing certain products and think they can do it together effectively and profitably.”¹⁸ He also cited the Biblical model in the following words, “the Apostle Paul and the Philippian Christians formed a partnership in the gospel because they had experienced personally the value of the gospel and wanted others to do the same.”¹⁹

In the absence of common interest or concern, partnership will become very unreliable. The fourth method of successful partnership is what we refer to here as the principle of give and take or give and receive.

In international politics, nations that are rich in certain products give out to nations that are without or do not have enough for national consumption. A nation that is weak militarily may collaborate with one that is strong in armed forces to silence the harassment or the hostility of the enemy. For example, “since 1950 the United States government has provided over \$91 billion in foreign Military Financing (FMF) to militaries around the world.”²⁰ According to reliable sources, “the vast majority of these funds go to Israel and Egypt to reward them for making a cold peace in 1979.”²¹ America

¹⁸ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville:Broadman Press, 1982), 131.

¹⁹ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville:Broadman Press, 1981), 131.

²⁰ “Ways and Means,” Federation of American Scientists, <http://www.fas.org/asmp/profiles/aidindexhtn>. Accessed April 12, 2013.

²¹ “Ways and Means,” Federation of American Scientists, <http://www.fas.org/asmp/library/handbook/profiles/aidindexhtn>. Accessed April 12, 2013.

is recognized globally to have rightly given of her (abundance to other nations).²² It is pertinent to ask the question here and now. Is the United States willing to receive from other nations benefits that are commensurate to what she gives to others? The answer to this poser is the subject of a future research and as such is outside the scope of this paper. However, if the answer is in the affirmative, then, the principle or the idea of give and receives is being upheld. If not, partnership may be hampered sooner or later, just as we mentioned earlier on the point of taking the job out of the hands of a fellow partner or associate.

Other examples in the area of give and take includes: (a) cross-registration of students for courses offered in schools already engaged in partnership. This program “widens the opportunities for more than 5,000 students to enjoy unparalleled offerings in academic courses.”²³

In addition, “Students, faculty and staff of BTI schools, for instance, are welcomed to use the books, other media and facilities of the libraries of consortium members through cooperative policies in place.”²⁴

The last but not the least of the rules for operating enduring partnership is mutual respect and confidence. We can recall here the popular saying that *respect is reciprocal*. Which means that whoever respects a person will sooner or later be paid back with respect from someone else.

As a consortium, the BTI schools manifest mutual respect and confidence in one another as they engage in various academic, social and community programs. That is not

²² Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 134.

²³ BTI handbill, back cover page.

²⁴ BTI handbill, back cover page.

all. Faculty and students from various religious backgrounds and traditions cooperate to organize seminars, workshops and other events. A weekly courier service among the schools is provided between libraries and central administrative offices. All of these are made possible simply due to respect and confidence.

Writing on the importance of respect and confidence, Hughey declares: “It is dangerous for nations that are allies to lose confidence in each other. It is tragic for a person to doubt, or have reason to doubt the honesty, integrity, or ability of his business or professional partners.”²⁵ The truth is that when that happens it may lead to communication breakdown and eventually collapse of partnership.

Literature Source IV: Types of Partnership

We shall begin this section on the point that partnership can either be formal or informal. This means that there are two major types of partnership – the formal and informal partnerships. For a current and detailed knowledge on the idea of partnership, we shall refer to Community Matters’²⁶ paper on consortium and partnership.

First, let us consider the formal partnership. Community Matters observes that “this form of partnership has a specific legal import with profound legal implications.”²⁷ Hence, a formal, otherwise known as legal partnership is created when two or more people or organizations function together with a view to make a profit. The legal dimension here is that partners are jointly and at the same time separately responsible for all the partnership's debts and liabilities. What this means is that, a creditor for instance,

²⁵ Hughey, *Baptist Partnership in Europe: The How of Christian Mission in Europe Today* (Nashville: Broadman Press, 1982), 132-133.

²⁶ The National Federation of Community Organizations in England and Wales is popularly known as Community Matters. Accessed April 19, 2013.

²⁷ “What is a consortium and how does it defer from a partnership?” in Community Matters. This article is a publication of a charitable company registered in England and Wales as The National Federation of Community Organizations popularly known as Community Matters, Accessed April 19, 2013.

can sue the more affluent among partners to recover the appropriate share of the debt from the other partner(s). As a way of “expecting the unexpected,”²⁸ it is suggested that if one intends to establish or be a part of a legal partnership, one should consider a limited liability partnership (LLP).

Community Matters affirms that informal partnership is also an agreement between two or more people or organizations and it exists in three main formats. What they all have in common is that they are “multi-structured.” Multi-structured forms of partnership are known as consortia. For example there is:

(a) *A ‘Lead Partner’ Consortium.*

In the opinion of Community Matters, this is a partnership in which organizations come together to form a consortium and nominate a ‘lead organization’ through which the other member agree to operate. A joint steering group which includes members of each organization directs the consortium. There will be a consortium agreement which sets out the legal rights and obligations of members. Each member would be allocated areas of work based on individual area of specialization and capacity. The lead organization would apply for contract funding as the case may be, on behalf of consortium members and manage the contract, distributing funds to other members via subcontracting arrangements for particular services or outputs.

As with all informal partnership, this consortium would have no separate legal status. However, it is necessary for us to consider the pros and cons of these collaborative operations. And that is what follows from here.

²⁸ Kenneth E. Boulding, *Beyond Economics: Essays on Society, Religion and Ethics* (Ann Arbor: The University of Michigan Press, 1968), 158.

BENEFITS

1. Based on the established reputation of the lead organization in particular, this model may be perceived as less 'risky' by funders.
2. Able to make use of existing contract management and accountable body systems.²⁹

DRAWBACKS

1. May be difficult to establish a clear identity and 'brand' for the consortium,
2. There may be the risk of 'institutional baggage.'
3. Requires a high degree of trust and integration,
4. Can take a considerable time to develop.

A critical look at the benefits and the drawbacks of the Lead Partner' Consortium reveals that what may be good and useful for one organization may not necessarily be advantageous for another. Therefore, understanding these issues can empower organizational leaders to put several of the questions regarding partnership into proper perspectives and opt for what is best for their organizations.

(b) *Supply Chain Consortia*

According to Community Matters, supply chain consortia may be formed in which the lead organization does not deliver a service, but manages the supply chain (which can be a number of supplies deep). In many cases, this type of consortium may be led 'from the top' - that is, through the lead organization establishing links with relevant

²⁹ <http://www.communitymatters.org.uk/contents.aspx>? Accessed April 19, 2013.

delivery bodies pertinent to the service or project being delivered, either prior to or following the award of the tender.

Supply Chain Consortia is more applicable to business than educational enterprises. Hence, one would not suggest this type of consortium for schools. Yet, it is important for schools to have consideration for quality in all that pertains to school life as this will determine how we are patronized. Besides, below are the strengths and weaknesses of Supply Chain Consortia.

BENEFITS

1. Lead organization is able to focus on quality and quantity of output, and to take charge of recording and reporting mechanisms,
2. Based on the established reputation of the lead organization this model may be perceived as less 'risky' by funders.
3. Lessens requirement for tendering, monitoring and reporting for lower-level organizations.

As it is evident from the list of drawbacks below, it should be clear that academic institutions have no need of this type of consortium.

DRAWBACKS

1. Can be difficult to establish a clear identity and 'brand' for the consortium,
2. May lack required levels of trust and integration,
3. Can take considerable time to develop,
4. Can remove agency from smaller sub-contractors.

(c) *A New Legal Body is Established to Manage Contract*

Community Matters also identify that organizations may choose to form a consortium which could be formally constituted as an independent legal entity with representatives from each partner playing a part in the new entity. Under this form of consortium, a new company would be set up and an operating model would have to be agreed, that is, whether to become a Community Interest Company, a Social Enterprise, a Company Limited by Guarantee and whether to have charitable status.

This type of partnership is suitable for educational institutions. This kind of collaboration is exemplified by the Boston Theological Institution (BTI). As it is in the case of BTI, the activity of the consortium takes place under the following three headings: administrative operations, program facilitation, and academic development. It is essential to point out that the purpose of this collaboration varies with the participants. “However, the general mission of the BTI is to pursue the truth in love, advance the unity of the church, and bring closer the healing of broken humanity.”³⁰ The benefits listed below enumerate the above points more clearly.

BENEFITS:

1. Allows the consortium members to have full ownership and control.
2. Easier to create a clear identity and brand.
3. Less ‘institutional baggage’.
4. Offers the possibility of passing risks to a new entity and allowing organizations to clearly separate the partnership operation from the rest of the organizations’ activities.

³⁰ BTI, “Work of the Consortium” in *The Boston Theological Institute 2006-2007 Catalogue*, 8.

Obviously, the benefits outweigh the drawbacks. It is therefore left for individual organization to decide on what is good for them and to give up what is unsatisfactory.

DRAWBACKS:

1. The company will not have an established reputation, so may be perceived as more risky by funders.

2. The costs of setting up a new organization will also need to be considered.

As it has been stated above, the drawbacks count but little compared to the benefits. The issue of risk mentioned in the first point will actually depend on the understanding of the funders or supporters. On the second point, usually whatever is good is expensive. Therefore, if the setting up of a new organization will yield great dividend or profit, that may be a good bargain

In summary, research in systems thinking shows that the closer two or more organizations decide to work together, the better their general outlook, the more outputs they are able to secure and the more important it is to have some form of contractual agreement which will lay out the responsibilities of each partner. Such an agreement which involves collaborative engagement among partners is referred to either as “Partnership Agreement or Protocol Memorandum of Understanding (MOU), Service level Agreement (SLA) or Contract or Joint Venture Agreement and Contract.”³¹

From this information on types of partnership, it becomes obvious that both consortiums and partnerships are different forms of collaborative operation between two

³¹ <http://www.communitymatters.org.uk/content.aspx?4>. Accessed April 19, 2013.

or more organizations. “They are part of a spectrum of joint working options, ranging from informal networks and alliances, through joint delivery of projects, to full merger.”³² It could be observed also that out of the three models of partnership examined here, the benefits outweighed the drawbacks in the last model compared to the first two models. This element should be taken into consideration in the choice of partnership model to set up or be involved with.

Partnership relationship can last for a fixed length of time or they can become a permanent arrangement. However, what is essential about the various forms of collaboration or partnership is that they all exist to achieve mutual advantage in a range of ways, such as:

1. Saving funds through sharing costs
2. Delivering improved and integrated services
3. Increase the power and visibility of separate organizations
4. Achieving a shared aim or goal and
5. Sharing knowledge and contacts.³³

Literature Source V: The Chronicle of Higher Education and Models of Consortia in Educational Management

(a) Historical Reality

Everything that has been said about partnership in general is also true with partnership in educational management. Besides, partnership in educational management consists of more complex and sophisticated structures than the scope of the regular and

³² Community Matters, “What is a....?” Accessed April 19, 2013.

³³ Community Matters, “What is a ...?” Accessed April 19, 2013.

common partnership. The outlandish nature of partnership in educational management will receive a measure of attention in this section.

According to Baus and Ramsbottom, organizational form in higher education “was originally designed to foster inter-institutional cooperation among a group of colleges and universities for the purpose of enhancing services within a geographical region.”³⁴ Moreover, the authors indicate that academic collaboration as we know it today began in the 1960s, at a time of unprecedented expansion in higher education. The old form of partnerships enabled institutions to share scanty resources. They were voluntary, multi-institutional, multipurpose, and designed to serve their member institutions.

As Baus and Ramsbottom puts it: “By the mid-1970s, as institutions became more dependent on external sources of support, universities and colleges established consortia to sustain high-cost programs and facilities.”³⁵ In some cases, it is to be observed that governing boards and funding agencies encouraged consortia development as evidence of economic collaboration among local and regional institutions to eliminate superfluous expenditures and achieve cost savings.³⁶

David Bridges agrees with Baus and Ramsbottom when he writes, “from the 1990s, increased institutional investments in information and communication technology, with support from business and industry, have added important dimensions to consortia design.”³⁷ This growth has been most evident in multi-systems and research universities

³⁴ Frederick Baus and Claire A. Ramsbottom, “Starting and Sustaining a Consortium,” *New Directions for Higher Education*, 106, 1999, 15-16.

³⁵ Baus and Ramsbottom, “Starting and Sustaining a Consortium,” *New Directions for Higher Education*, 106, 1999, 17-18.

³⁶ Baus and Ramsbottom, “Starting and Sustaining a Consortium,” *New Directions for Higher Education*, 106, 1999, 17-18.

³⁷ David Bridges(ed), *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 2.

as well as across national and international boundaries. And the factors contributing to their sustenance includes formal agreements on resource sharing, collaboration in agenda setting, issue definition and problem solving, realistic time-lines for project development, continuity in personnel; and complementary strategies for overcoming inequalities and cultural differences among disparate partners.³⁸

In the present time, when information and communication technologies have increased the availability of resources for research and development purposes, universities have joined with corporations and government agencies to form national and international consortia. The contemporary academic consortia may be structured as school- university partnerships, business – university alliances, community –university coalitions, and multisystem networks. Meanwhile, the current status of the academic consortium as an organizational form demonstrates its potential significance as a manifestation of the entrepreneurial university in a consumerist society.

All in all, the parameters of academic cooperation vary in scope by the level of control such as (public – private), discipline (computer science, engineering, and medicine), service provider (libraries, universities, science laboratories) and or institutional level. By this we mean research institute, government agency, and or corporations.

(b) Models of Academic Consortia

The structure of consortium in higher education setting is one in which three or more colleges and universities signed an agreement to cooperate in providing joint ventures, such as tuition waivers for cross-registration, faculty exchanges and

³⁸ Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 3.

professional development, interuniversity library privileges, joint purchasing of goods and services, and outreach projects.³⁹ The success of these activities was heightened by comparability in missions, goals, laws, regulations, resources, and sources of support. With the passage of time, more complex and sophisticated consortial arrangement evolved in the spirit of collaborating in specialized disciplines such as supercomputing, scientific research and development, medical training and cooperative degree programs. Partnership in these areas are embarked upon to reduce duplication and redundancy, to gain access to federal agency funding, recruit international students, engage in advance research and utilize high-cost facilities.⁴⁰

In his book, Bridges states that *the* “Association for Consortium Leadership (ACL) has identifies 125 member consortia in the United States; these vary in size from 3 to 100 institutions engaged in a variety of collaborative project.”⁴¹ The one hundred and twenty five consortia are hereby classified into five sub-groups according to their area of specialization or disciplines on one hand and the goals for partnership on the other hand. What follows from here is the description of the models of consortia in higher education according to Bridges:

1. Multipurpose Academic Consortia

Two successful multipurpose academic consortia are Five Colleges, Inc. (Amherst, Smith, Mount Holyoke, and Hampshire Colleges and the University of Massachusetts – Amherst) and the Claremont Colleges, Inc., in California. Five Colleges, as they are popularly known is an independent, not – for – profit entity coordinated by an

³⁹ Baus and Ramsbottom, “Starting and Sustaining a Consortium,” *New Directions for Higher Education*, 106, 1999, 18.

⁴⁰ Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 5.

⁴¹ Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 6.

executive director and staff, drawing financial support from its member institutions and foundation grants, and operating collaborative faculty and student projects, including free transit throughout its service area.

The Claremont Colleges in California, founded in 1925, brings together five independent but contiguous liberal arts colleges and two graduate institutions for collaborative business and academic services, most recently involving the development of an online cross – registration module in the five undergraduate colleges and better utilization of information technology across all seven institutions.

The Western Interstate Commission on Higher Education (WICHE) works with fifteen number states in devising cooperative programs and conducting policy research that address the needs of students in its service area. These include a student exchange program at the undergraduate, graduate and professional levels, a cooperative for educational telecommunications, and the Consortium for North American Higher Education Collaboration (CONAHEC).⁴²

2. Technology-Planning Consortia

Examples of consortia that engaged in strategic technology planning across entire regions are the Colleges of Worcester (Massachusetts) Consortium, the New Hampshire College and University Council, and the Consortium of Universities in the Washington Metropolitan Area. The Internet Project, a consortium of more than 100 universities, has as its mission cooperative development, operation and technology transfer of advanced, network-based applications and network services in its member universities as well as internationally.

⁴² Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 6-7.

A national initiative, the Community of Agile Partners in Education (CAPE), includes 125 colleges, universities, school districts, medical schools and hospitals, and community-based organizations throughout the United States and abroad, providing training in pedagogical applications of videoconferencing, Internet use, and other technologies, and the sponsorship of inter institutional cooperative faculty teaching and research projects.⁴³

3. Local Business-and Industry-Link Consortia

Writing further on the models of consortia from personal experience, Bridges declares that “multinational as well as local businesses and industries are another catalyst for consortia development, often providing resources and expertise to influence university participation.”⁴⁴ An example of this type of partnership is the alliance for Higher Education, a Dallas, Texas-based consortium of thirty 2-year and 4-year colleges and research universities, corporations, hospitals, and other nonprofit organizations that link business and higher education through distance-education initiatives.

Moreover, “the Association for Graduate Education and Research (TAGER) was formed in 1965 for the purpose of workforce training and economic development in Dallas-Fort Worth region of Texas.”⁴⁵ This body has enabled thousands of area engineers and other professionals to earn advanced degrees on-site through distance education.

4. Research and Academic Library Consortia

Research and academic libraries constitute another significant growth area in consortia development as library directors seek mechanism for meeting user demand in

⁴³ Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 7.

⁴⁴ Bridges, *Consorting and Collaborating in the Education Marketplace* (Bristol: Falmer, 1996), 8.

⁴⁵ Lawrence G. Dotolo and Jean T. Strandness, *Best Practices in Higher Education Consortia: How Institutions Can Work Together* (San Francisco: Jossey-Bass, 1999), 7.

gaining access to electronic databases and other sources of information. These consortia now engage in joint purchasing and referral services, on-line borrowing, high speed delivery, the digitization of library holdings and staff development. In his paper, Ragan expresses the point that “evidence of this growth may be seen in the advent of the International Coalition of Library Consortia (ICOLC) in 1997, an informal self-organized group comprising nearly 150 library consortia worldwide.”⁴⁶

5. Scientific Research and Development Consortia

Consortia for the purpose of scientific research and development bring together universities, research centers, government agencies and multinational corporations engaged in super computing, geoscience, medical research and other sophisticated research projects. A coalition of Academic Supercomputing Centers provides another level of cooperation and resource sharing among university-based and autonomous centers for research and development in high-performance communications, enabling businesses and universities to be more cost effective in the allocation of resources and the development of new computer applications.⁴⁷

So far in this paper, we have been able to define what a consortium is and how it differs from partnership. Moreover we have tried to distinguish consortia in higher education from other types of consortia. Suffice it to say that formal partnership does bear legal implications. The main purpose of partnership is to make a profit. In contrast, the goal of a consortium includes: achieving mutual advantage in a range of ways, joint delivery of projects, pooling of information, resources and materials as well as cost

⁴⁶ Lawrence C. Ragan, “Good Teaching is Good Teaching: An Emerging Set of Guiding Principles and Practices for the Design and Development of Distance Education.” *Cause / Effect*, 22, 1999, 23.

⁴⁷ Alan Watson and Linda Jordan, “Economic Development and Consortia.” *New Directions for Higher Education*. 106, 1999. 96-97.

sharing. In addition, a consortium differs from partnership in that it may be multi-structured, multi-institutional, multi-purpose and may extend beyond local, regional and national to international borders.

Before we come to a conclusion on this review, it becomes appropriate to draw attention to a dimension of consortia in higher education, which is, consortia within the industry of theological education.

Literature Source VI: Consortia in Theological Education:

A Bibliographical Essay

Current research in information management reveals how the history of American higher education continues to grow “in scope and sophistication.”⁴⁸ One significant feature of this growth is how it is no longer content with institutional histories, biographies of university presidents, or chronicles of their administrations’ accomplishments but with reference to student populations, alumni, academic disciplines, curriculum, the social function of undergraduate education and the status of the faculty.

Despite this development, “the study of religion and higher education remains remarkably simple.”⁴⁹ Similarly in this section, effort will be geared towards making this consideration of carefully selected consortiums in theological education to be very concise. Therefore, what follows from here is a brief identification and mission statement of some selected consortium. Also for the sake of brevity, we shall examine only four out of the various theological consortia in North America (see appendix 8). We shall go over

⁴⁸ D.G. Hart, “Christianity and the University in America: A Bibliographical Essay,” in George M. Marsden and Bradley J. Longfield (Eds.), *The Secularization of the Academy* (New York: Oxford University Press, 1992), 303.

⁴⁹ Hart, “Christianity and the University in America: A Bibliographical Essay,” in George M. Marsden and Bradley J. Longfield (Eds.), *The Secularization of the Academy* (New York: Oxford University Press, 1992), 303.

them in this order: The Boston Theological Institute (BTI), The Richmond Theological Consortium (RTC), The American Theological Library Association (ATLA) and the Minnesota Consortium of Theological Schools (MNCTS).

(a) The Boston Theological Institute (BTI)

The BTI is a consortium of ten theological schools and seminaries in the Boston area. The schools are:

1. Andover Newton Theological School
2. Boston College Department of Theology
3. Boston College School of Theology and Ministry
4. Boston University School of Theology
5. Episcopal Divinity School
6. Gordon-Conwell Theological Seminary
7. Harvard Divinity School
8. Hebrew College
9. Holy Cross Greek Orthodox School of Theology
10. Saint John's Seminary

BTI Mission Statement

There is always something exciting and motivating about goals. The declared Mission of the BTI is you need an introductory statement, such as: The declared Mission of the BTI is

to share our resources and enrich each member school through intentional collaboration. We harness our collective resources to advance ecumenical and inter – religious learning, model good stewardship, strengthen our teaching, and more fully engage our community and the world. In all these we seek to advance

our individual missions and better prepare a new generation of scholars and leaders for religious leadership in North America and the world.⁵⁰

The BTI has a periodical journal, the BTI magazine which is published both in spring and fall every year.

(b) The Richmond Theological Consortium (RTC)

Established in 1969, the Richmond Theological Consortium⁵¹ consists of the following member schools – the Union Presbyterian Seminary, the Samuel DeWitt Proctor School of Theology of Virginia Union University and Baptist Theological Seminary, Richmond.

RTC Mission Statement

The purpose of the consortium is to provide students and faculty of each of the member schools access to resources of the other institutions. The RTC schools are in very close proximity, making cooperation and fellowship natural and easy to facilitate. A student who enrolled in an RTC school may cross-register in courses for which he or she qualifies at any of the RTC institutions or may elect to participate in special designed RTC courses for which he or she qualifies at any of the RTC institutions or may elect to participate in special designed RTC courses jointly sponsored by all the schools. The students have full access to the library located on the campus of union- PSCE and to the bookstore. An RTC Newsletter keeps the community informed of campus life, intramural sports and academic and chapel programs.

⁵⁰ Boston Theological Institute, "Mission Statement" (www.bostontheological.org/mission.html, 2008-2013).

⁵¹ The Richmond Theological Consortium, "Theological Consortiums" (<http://www/btsr.edu/s/918/>, 2011). Accessed April 19, 2013.

(c) The American Theological Library Association (ATLA)

ATLA Mission Statement

The American Theological Library Association was established in 1946⁵² and is a professional association of nearly 1,000 individual, institutional, and affiliate members providing programs, products and services in support of theological and religious studies libraries and librarians. ATLA's ecumenical membership represents many religious traditions and denominations.

In the same way that globalization as a concept is a process of extending social relations across world-space, ATLA as a theological consortium stands out to extend the theological beyond the denominational to all the existing faith traditions. From the educational point of view, this design has its place in the socio-cultural universe. And it is good that this has been given due recognition.

Apparently, the activities of ATLA affects and are affected by not only students, faculty, staff and administrators of colleges but also the community in which the institutions are resident. Thus, one can clearly see how and where the gown and the town connect. One good example of this is the recent recognition and the award of an honorary degree to the longest serving Mayor of Boston, Mayor Menino by the Harvard University. It should be a matter of great concern if a school does not positively influence the community that gives birth to it and also supports its existence.

⁵² The American Theological Library Association, "About ATLA" (<https://www.atla.com>). Accessed April 19, 2013.

(d) Minnesota Consortium of Theological Schools

This is a consortium of five seminaries in the state of Minnesota who recognize the value of working across denominational traditions in order to strengthen faculty, expand offerings and deepen one another's understanding of the church and the world.

MNCTS Mission Statement

The Minnesota Consortium of Theological Schools share the following commitments:

- To serve the church and the world
- To educate ordained and lay leadership
- To foster spiritual formation and holistic development
- To foster faithfulness to the gospel and our respective traditions.

The consortium supports, affirms and advances these commitments and embodies the unity of the Christian faith by joining resources and developing and implementing common endeavors.⁵³

Conclusion and Summary

Partnership can be considered and understood in a myriad of ways. As a matter of fact, each of the ten theological schools and seminaries of the Boston Theological Institute (BTI) is a great and wonderful citadel of learning. For any of these schools to deem it fit to collaborate with other schools for any reason whatsoever is a clear display of wisdom; if by definition wisdom means the application of knowledge. It is pertinent to

⁵³ Minnesota Consortium of Theological Schools "Mission Statement" (<http://www.mncts.net/Mission.html>, 2009). Accessed April 19, 2013.

ask-what knowledge is being put to action in this connection? The simple answer is – the awareness that the reinforcement of teaching, learning and research on one hand; and the building of a community of knowledgeable people on the other hand are far beyond what an individual school can accomplish single-handedly no matter how great and fully equipped such a school can be.

Apart from seeking “to enrich each member school,”⁵⁴ partnership in its theological connotation can be understood as “a journey toward mutual understanding.”⁵⁵ However, the current study reveals that there are some issues incumbent in this inter organizational networking that is referred to as partnership or consortium. The problems that are inherent in a partnership relationship should be seen as a challenge which, through good leadership can transform a situation from trial to triumph in a “maturing partnership.”⁵⁶ Such problems may include:

1. Lack of clarity in goal setting
2. Perceived differences in the quality and commitment of participation programs
3. Faculty resistance to cooperate in planning their retrenchment or curtailment as situation demands
4. Inadequate incentives for developing substantive agreements
5. Unrealistic expectations and

⁵⁴ BTI Mission statement, BTI Magazine, 12:1, fall 2012, 3.

⁵⁵ Rodney Peterson, “Hospitality Defined in Doing.” BTI Magazine, 12:1 Fall 2012, Inside Cover Page.

⁵⁶ Horton Southworth, “Issues and Problems as Viewed by a Large, Multi-purpose State University Located in a Small City in Establishing off-Campus Student Teaching Operations, in E. Brooks Smith, Hans C. Olsen, Patrick J. Johnson and Chandler Barbour (Eds.), Partnership in Teacher Education (Washington, DC: The American Association of Colleges for Teacher Education), 133-141.

6. The fact that informal collegial networks of presidents, deans, or faculty are not easily transformed into a cohesive working group.⁵⁷

⁵⁷ Judith S. Glazer, "Designing and Managing an Inter-University Consortium in a Period of Decline," in *Journal of Higher Education*. 53, 1982, 185-187.

CHAPTER FOUR

PROJECT DESIGN

This chapter discusses the research methodology. Research methodology is the systemic analysis of the development of the entire research activity.

The research design should not be confused with the research method. Research method is the approach by which data are collected for this study. The method is a subset or a function of the methodology. We shall see how the research method is related to the research methodology as we proceed in this chapter.

Research Design

This research is about examining the positive contribution of systems thinking to urban ministry. It aims at evaluating how the living systems of Ibadan theological community can renew themselves with reference to the BTI. If this is found to be beneficial, the same could be imitated for similar operation in other urban communities around the world.

Since the purpose of this project is to investigate the implications of partnership in theological training in a city; this is the reason why this study adopted an *ex-post facto* descriptive design. Two systems thinking methods were also incorporated into the design. These include learning teams and the hexagoning technique. It is an *ex- post facto* descriptive design because (a) organismic variables, which for this study are the respondents, cannot be manipulated and cannot by themselves, point out causal relations; (b) the researcher has no direct control over the independent variables.

This design is chosen because it provides for optimum reliability (consistency in measurement) and validity (actually measuring exactly what one intends to measure). In addition, the learning technique of hexagoning “helps a group to listen to their own social system.”¹

Samples

Participants or respondents for this study consist of five students and two professors from BTI schools and one BTI administrator. Randomly selected, the students’ academic levels range from freshmen to seniors.

Instrumentation

The instruments used to collect data for this study are as follows:

- (a) “What makes the BTI effective?”
- (b) “What hinders the potentials of BTI to benefit the schools?”

Data Collection

The instruments were administered directly to the respondents by the researcher and a research assistant who was a senior student in the M.Div. program in one of the BTI schools. The following elements of hexagoning were used in this study:

- (a) Formulate the question
- (b) Administer the instruments
- (c) Collect the data
- (d) Find the variables
- (e) Categorize or group the hexagon responses

¹ Doug Hall and Judy, “A brief Introduction to the Learning Technique of Hexagoning” in <http://www.livingsystemministry.org/content/brief-introduction-learning...> (Jan.22,2010)Cover Page Article.

(f) Name the categories with action phrase (the analysis of variance or ANOVA) and

(g) Reporting.

This was the first hexagon forum conducted for this project. It was held in a conference room at St Mary's Hall, Boston College. The host for the day was Father Ray Helmick, a professor of Ecumenical Theology at the Department of Theology of Boston College. After formal introduction, the facilitator presented the positive question for brainstorming; and gave room for response from the group members after giving out papers on which to write their points. The question is, "What makes the BTI effective?" The respondents were asked to write down their three top answers to the question on the papers provided for this exercise.

Generally, the responses were quite good, reliable and sensible, but they were lop-sided. Everyone in the group made a measure of contribution from one corner of the room to another. The lop-sidedness took place when a participant gave the impression that he may not stay to the end of the hour due to pressure of work. And from that point in time, this person dominated the conversation until the facilitator interposed with the issue of the negative question for discussion. And that was, "What hinders the potentials of BTI to benefit the schools?"

Meanwhile, not much time was left to discuss this other point. Another member of the group, a student from one of the schools, made this remark -"talking from a personal experience, in a particular school, many of the students don't know about BTI and what it stands for." Again, from that moment, the bulk of the response was by the same aforementioned individual up to the time the facilitator announced adjournment.

He thanked the participants and the host in particular and concluded with a closing prayer.

Since the majority of the participants of the first hexagon forum were professors from BTI schools, the second was targeted at students. The following people were present at the lunch meeting of the learning team: Dr. Rodney Petersen, Father Ray Helmick, Dr. Nimi Wariboko, Jonathan Toledo, Yale Park, Hanno Van Bijl (recording secretary) and the researcher.

Through Dr. Bobby Bose, a letter of introduction (see appendix 9) was given to the researcher from Dr. Padilla, then the Dean of Gordon-Conwell Theological Seminary, Boston Campus. With this letter, the researcher visited Andover Newton Theological School (ANTS), and Boston College Department of Theology and Ministry (BC). The Registrar of ANTS was not in office during the researcher's visit but a note was left for him. Two other attempts were made to see him which did not yield better result.

The researcher also visited Boston University School of Theology (BUST) and Harvard Divinity School (HDS). Surprisingly, the letter of introduction and two visits yielded nothing from the two schools.

On the day of the second meeting of the learning team, Hanno and the researcher arrived at BC with everything needed for the exercise shortly before 12:00 pm. That afternoon, Mr Van Bijl combined the role of a recording secretary with that of a cross-registered student. Altogether, three students participated in the hexagon exercise in one of the college classrooms. They were:

1. Ms. Fowls
2. Katherine Klauser
3. Hanno Ver dan bijl

The program started at 2:30 pm and ended at 4:50 pm.

The facilitator began the process of brainstorming by asking participants to write down their three top answers to the question: “What makes the BTI effective?” This was written on the board boldly for everyone to see and read. He then asked the people one by one to give their top response. Each response was summarized on a hexagon and was placed randomly on the board with identification numbers placed at the top of each hexagon. The facilitator moved around the room, asking for other responses until everyone had been given a chance to speak, and the answers to the question have been discussed. These statements were then grouped according to their similarities in descriptive ways based on group discussion and evaluation.

Next, the facilitator wrote the following question on the board- “What hinders the potentials of BTI to benefit the schools?” After reading it and asking if all participants understand the question, the facilitator requested that participants should write down their three top answers to the question. The group went through the same procedure as with the positive question. The meeting came to an end after categorizing the responses from the negative questions. The facilitator expressed appreciation for the participants’ presence and contribution. He also informed the learning team of a possibility of meeting in the near future. But no other meeting was held after this meeting with the students before this report was due for submission because the group members left school for summer

vacation. The positive and negative questions and the accompanying numbered list of hexagon variables are included in what follows from here.

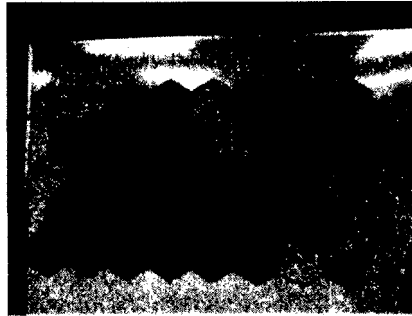
Responses of the Hexagoning

What Makes the BTI Effective?

1. Close / friendly relation of member schools
2. Participation of deans of institutions
3. Identify common problems of schools
4. Address common problems of schools
5. Address civic, social not only theological problems
6. Cross –registration
7. Open access to resources
8. Transcends extra -curricula activities
9. Role of executive dean/director
10. Director must be able to teach in any of the schools (must have a doctoral degree)
11. Director or his representative's visit to each campus each week
12. Open access to libraries
13. Joint degrees (not permanent arrangement) doctoral degrees
14. Link up to use resources (human and material)
15. On - site office

16. Financial commitment from member schools
17. Meet felt needs of professors
18. Meet felt needs of students
19. Work through reps of schools (appointed reps)
24. Proximity of schools to each other
25. Good faculty interaction
29. Baseline of percentage of cross-registration allowed
30. Each school has at least one important event about consortium annually
31. Cross-fertilized field education
32. Faculty colloquium
33. Ability to address conflicts in schools
34. Ability to dialogue in general
35. Interaction with theological students
37. Good website management

Fig. 1: Hexagon Responses to “What Makes the BTI Effective?”



What Hinders the Potentials of BTI to Benefit the Schools?

- 20. Theological differences
- 21. Lack of interest in ecumenism
- 22. Out of touch with current social issues
- 23. Polarization on social issues
- 26. Uncommon (disparate) goals: theological, culturally, politically
- 27. Lack of cultural and political reality
- 28. Students uninformed about consortium
- 36. Poor website management
- 38. Lack of marketing the BTI to students
- 49. Different registration schedules
- 50. Ineffective communication to students
- 51. Territorialism in theological, social and ethnic spheres of school life
- 52. Lack of student's guidance and insight into teachers' profile/ expertise and or

credentials

- 53. Ineffective ongoing inter – collegiate communication
- 54. Inadequate website management i.e. not user friendly
- 55. New students feeling lack of good community in new schools hinders some from registering
- 56. Advisors' failure to encourage students to utilize BTI programs
- 57. Financial and logistical obstacles
- 58. Feud among school administrators arising from misunderstanding of theological concept

Fig. 2: Hexagon Responses to “What Negatively Affects the Consortium?”



Data Analysis

Categorizing of Hexagon Responses

Each of the hexagon-shaped papers (as seen in figures 1 and 2 above) has an identification number such as 1, 2, 3 and so on. The number on the hexagon represents the response of each participant in the learning team or group. The various responses can now be spread out based on the facilitator's instruction to the group members to arrange the responses into categories according to their similarities. What follows from here are the five topical headings from the positive regard responses, A, B, C, D, E (see figure 3).

Five Ingredients of Enduring Partnership

A. Academic Advantages for Students

6. Cross-registration

12. Open access to libraries

13. Joint degrees (not permanent arrangement) doctoral degrees

18. Meet felt needs of students

31. Cross – fertilized field education

35. Interaction with theological students

40. Allows one to cater for their education according to their own interests

44. Chance to study somewhere new

48. Helpful in meeting degree requirements

B. Benefits for Member- schools

42. Good administration – a good director as in Dr. Rodney Petersen

29. Baseline of percentage of cross – registration allowed

24. Proximity of schools to each other

45. Fosters good communication between schools

37. Good website management

10. Consortium director must be able to teach in any of the schools (must have a doctoral degree)

9. Presence of executive dean/director

- 15. On – site office
- 16. Financial commitment from member institutions
- 1. Close relation of member schools
- 17. Meet felt needs of professors
- 2. Participation of deans of institutions
- 25. Good faculty interaction
- 11. Director on each campus each week
- 19. Work through representatives of schools (appointed reps)
- 14. Link up to use resources, personnel, and audio visual material

C. Provides Third Party Conflict Resolution

- 3. Identify common problems of schools
- 4. Address common problems of schools
- 33. Ability to address conflicts in schools

D. Foster A Collaborative Spirit

- 34. Ability to dialogue in general
- 41. Provides opportunity to meet people of different religious backgrounds
- 43. Offers the potential for ecumenical dialogue
- 47. Fosters good academic cooperation as a result of ecumenical spirit
- 60. Avenue for open mindedness, tolerance and generosity

E. Engage In Cooperative Events

5. Address civic, social, not only theological problems

7. Open access to resources

8. Transcend extra – curricula activities

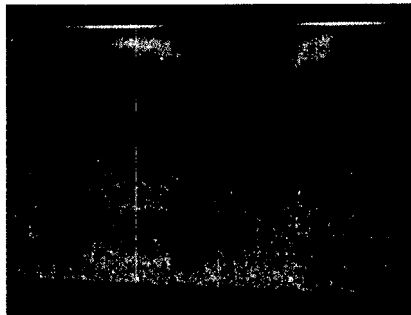
30. Each school has at least one important event about the consortium annually

32. Faculty colloquium

46. Opportunities to hear other speakers and attend other events

59. Ample forums for entertainment and celebration

Fig. 3: Category Headings from “What makes the BTI Effective?”



Four Destroyers of Partnership

F. Students' Ignorance about the BTI

This is the first of the four negative hexagon variables to which we assigned topical headings-F, G, H, I (see figure 4).

50. Ineffective communication to students

52. Lack of student insight and guidance into teachers

55. New- student feeling: lack of good community in new schools hinders some from registering

56. Advisors' failure to encourage students to utilize BTI programs

36. Unadvised self-selection

28. Students uninformed about consortium

G. Inadequate Utilization of Resources

38. Poor website management

39. Lack of marketing the BTI to students

53. Ineffective ongoing communication

54. Inadequate web-site management i.e. not user – friendly

H. Administrative Obstacles

49. Different registration schedules

57. Financial and logistical obstacles (poor funding hurts performance)

58. Feud among school administrators arising from misunderstanding of theological concept

I. Differing Views about the Kingdom

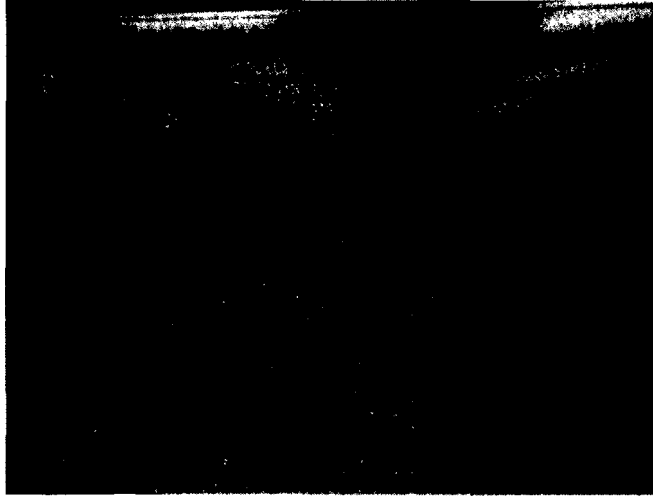
20. Theological differences out of touch with current social issues

22. Out of touch with current social issues

23. Polarization on social issues

26. Uncommon (disparate) goals: theological, cultural, and political

Fig. 4: Category Headings from “What Hinders the Potentials of BTI to Benefit the Schools?”



Preparing the Positive “Process of the Gospel” Causal Loop Diagram

There were eight participants altogether at the two hexagon brainstorming fora in which the participants responded to the following questions:

- 1) What makes The Boston Theological Institute (BTI) effective?
- 2) What hinders the potentials of BTI to benefit the schools?

The numbered text on the hexagon-shaped papers represents an individual response. After writing the individual response on the hexagon, the recording secretary stuck it on the large chalk board. The next thing was that the various responses were spread out as the group members were led by the facilitator to categorize the responses according to their similarities. Altogether, from the two hexagon fora, sixty responses were obtained. When the sixty responses were classified according to their common theme, the outcome is what we here assigned seven topical headings-A, B, C, D, E, F,

and G. Each of the seven categories has different amount of variables which were further arranged according to similar thoughts or ideas. The seven categories from the variables are as follow:

GROUP A- Academic Advantages for students

GROUP B- Christian and Ecumenical Spirit

GROUP C- Inter-Communication

GROUP D- Time and Expenses Conflict

GROUP E- Communication Barrier

GROUP F- Absence of Student Organization/Government

GROUP G- Lack of Openness

What follows from here are the topical headings derived from the categories as we reasoned further to find out if these categories bear any relationship with the redemptive work of Jesus Christ, which from this point we shall refer to as “The Process of the Gospel”²

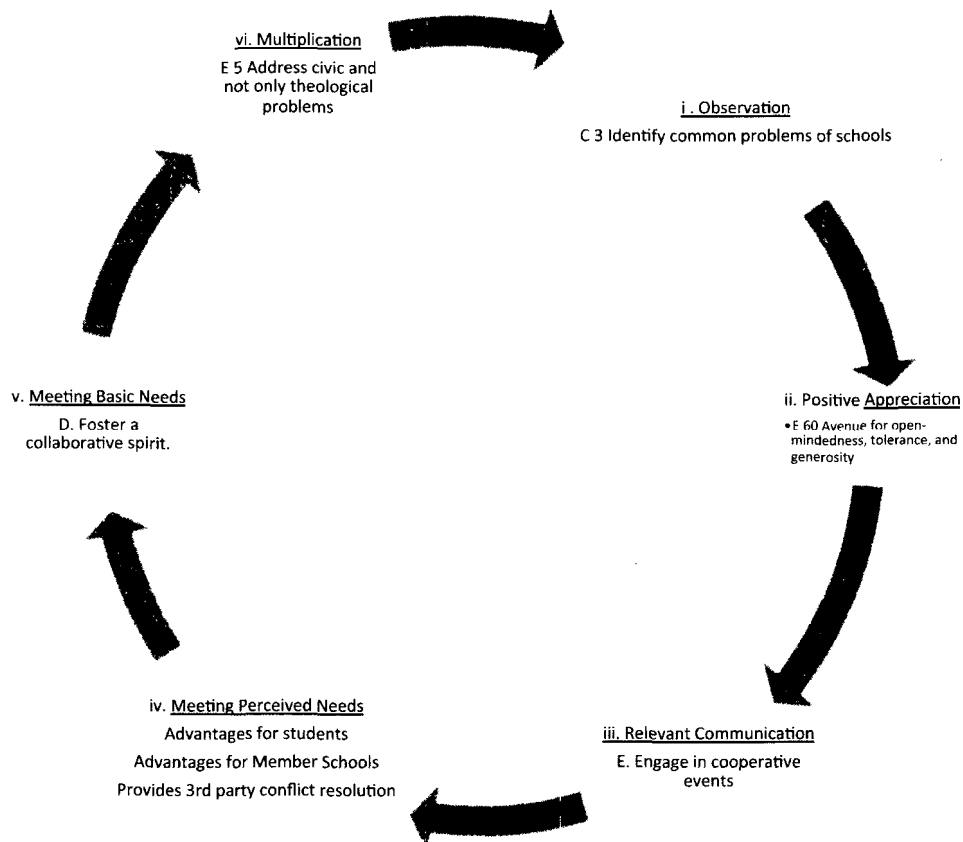
- Provides Third Party Conflict Resolution
- Avenue for Open Mindedness, Tolerance and Generosity
- Foster a Collaborative Spirit
- Engage In Cooperative Events
- Address Civic, Social and Not Only Theological Problems

² Hall, “Process of the Gospel” in [http:// livingsystemministry.org/content/process-gospel](http://livingsystemministry.org/content/process-gospel),(assessed on 7/11/2012).

- Identify Common Problems of Schools

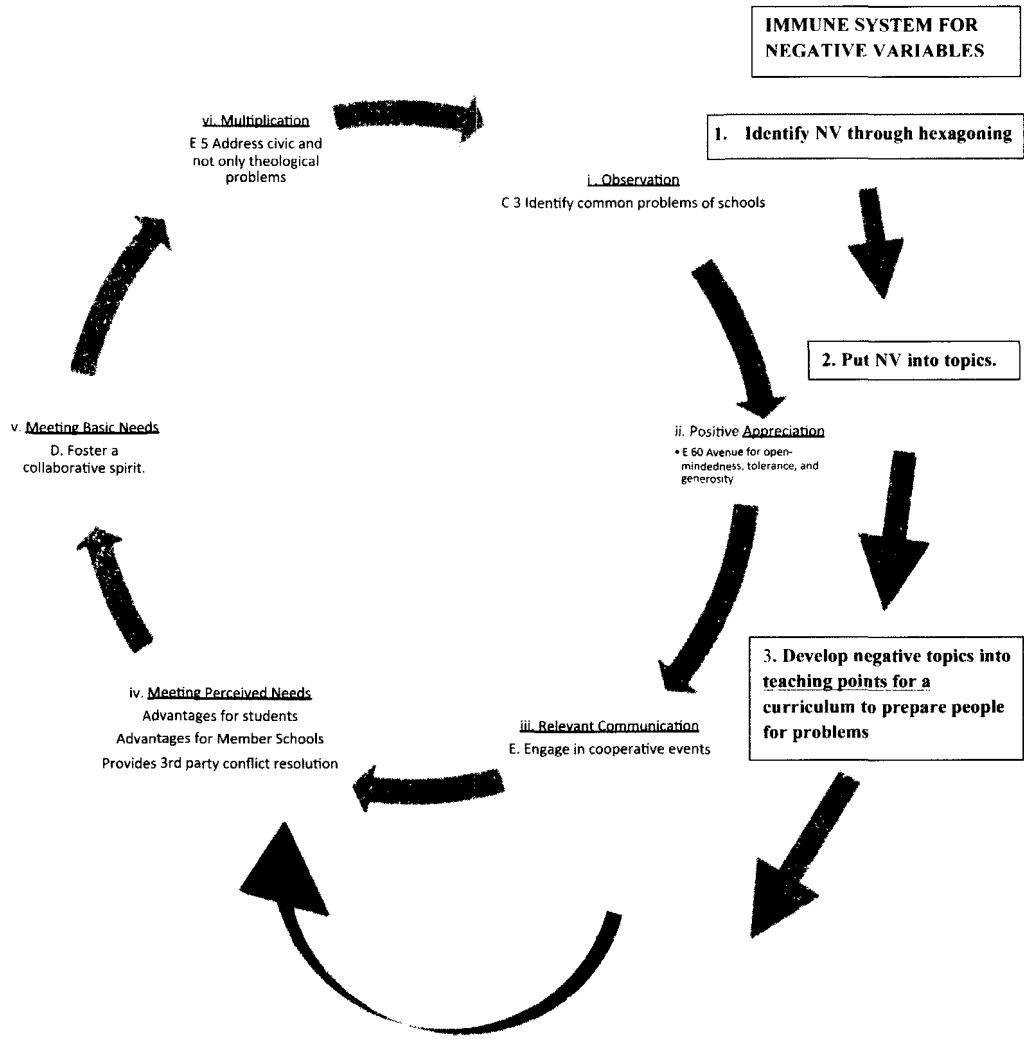
The categories listed above follow no particular order or arrangement. But, as we examined the topical headings for possible correspondence or dissociation with the “Process of the Gospel,” some alignments became visible.

Fig. 5: Process of the Gospel: Positive Loop Diagram



WHAT MAKES THE BTI EFFECTIVE?

Fig. 6: Process of the Gospel: Adding Negative Loop Diagram



WHAT HINDERS THE POTENTIALS OF BTI TO BENEFIT THE SCHOOLS?

Explanation of the Causal Loops Diagrams and Biblical

Reflection on Institutional Partnership

Through reflection upon the variables and the category headings which we derived from them, we were able to discover that there is a rational connection between them, with one event leading to another. We drew arrow from the category which we agreed upon to be the starting point causing the development of another event, so that we have as many arrows as there were further developments.

Upon further examination of the causal loop diagram obtained, we also discovered a relation between the steps and the redemptive work of Jesus Christ. It is quite amazing to see how these steps can reveal the way God reaches out to people through Jesus Christ. What we now have contains the steps named as: “The Process of the Gospel”

- Observation
- Positive Regard
- Relevant Communication
- Meeting Perceived Needs
- Meeting Basic Needs
- Multiplication

As we discussed and moved the hexagon variables around, we arrived at the category headings named as:

- Student's Ignorance about the BTI
- Inadequate Utilization of Resources
- Administrative Obstacles
- Differing Views about the Kingdom(that is, theological differences)

By applying the lesson learnt from the “immune system for negative variables,”³ we arrived at the conclusion that, in order for BTI to operate effectively, school administrators need to pay attention to the four points above and make effort to avoid their occurrence as they are capable of limiting academic progress.

In an ideal situation, college faculty members and institutional administrators should long to know that the work of their hands and their minds is good – that in word and deed, they are engaged in something fundamentally positive and worthwhile. The findings about the BTI schools as revealed in this chapter and as reported in the fifth chapter shows that the living systems of Ibadan theological education community require educational reform in order for their services to be meaningful and significant as stated in the first chapter of this thesis. Therefore, the next chapter of this thesis proposes the setting up of partnership among the theological institutions of Ibadan in pursuit of excellence, truth, diligence and generosity.

³Judy Hall, DMin. Urban Ministry Track Residency Syllabus Handout (CUME, Jan. 28, 2010).

Conclusion and Summary

In this chapter, we have discussed the logical structure for conducting this research. This research methodology can be described as an *ex-post facto* descriptive design. This design was adopted because of the nature of what was to be investigated, that is, *Implications of Partnership in Theological Training in Ibadan, Nigeria*. This research design involved organismic variables which cannot be manipulated and the researcher has no direct control over the independent variables.

In this research, the following played significant roles in order to arrive at a logical conclusion. They are: Samples, Instrumentation, Data Collection, Data Analysis and Reporting. “What Makes the BTI effective” and “What Hinders the Potentials of BTI to benefit the Schools?” were the instruments used for data collection.

For data analysis, the following elements of hexagoning were used in this study:

- 1 Find the variables
- 2 Categorize the hexagon responses
- 3 Name the categories with action phrase (the analysis of variance or ANOVA).

PART THREE: CONFRONTATION

CHAPTER FIVE: SUMMARY OF FINDINGS

Summary of Findings

This study is based on the awareness that there is a basic problem within the theological education system in the city of Ibadan. This was seen through participant observation narrated in a personal story in the introduction to this research. The problem is referred to as basic in the sense that it involves the academic and social life of all the people who are in theological education in Ibadan.

Beyond reasonable doubt, a problem has been identified. The question then arises: Can this problem be solved? If yes, how can the living systems of ITEC renew themselves for a desirable result? How can we address the messy, sometimes painful issues associated with lack of partnership? These are the issues raised in the introduction of this thesis.

My study in the USA allowed me to be personally involved in a cross-registration program and other essentials of partnership; by which theological schools in the Greater Boston area bring together all the God-given gifts to work in harmony for the common good on one hand. And on the other hand, leave behind what clouds the vision, detours the journey and limits academic and institutional progress.

This research is therefore designed to evaluate the partnership relationship in theological training within the living systems of the Greater Boston Theological Community with a view to consider the implications of that model on Ibadan Theological Education Community (ITEC) in Oyo State of Nigeria. This study emphasizes the necessity and benefits of partnership relationship between seminaries, university schools

of theology and ministry, and Bible institutes that provide teaching and training programs for theological education.

Chapter one examined life in Ibadan, both ancient and modern. The demographic data, cultural and economic realities of the city were discussed. The political and economic events in Ibadan showed the importance of the city compared to other towns and cities in the state and the in the country. Ibadan has a good reputation for welcoming visitors. The history of education in Ibadan revealed that the city is the home of the Nigerian premier university- The University of Ibadan as well as other important institutions such as: International Institute for Tropical Agriculture (IITA), and Cocoa Research Institute of Nigeria (CRIN).

The chapter also looked at the religious traditions in the city, revealing that there is unity and collaboration among adherents of the various religious traditions in the city. These are African Traditional Religions, Islam and Christianity. In discussing the challenges of effective theological training in Ibadan, it was observed that adherents of different religious traditions relate as partners, therefore, such mutual association can be imitated in academic relations.

In the account of chapter two, God is seen as the author and first practitioner of the concept of partnership relationship. As revealed in the thesis, God initiated the idea of partnership as his mode of operation in overseeing the running of the universe with the coordinated tasks and collaboration of the Trinity as stated in chapter two. By extension, God passed- on this cooperative and community approach of running business to Adam and Eve. The partnership way of handling business continued to be seen in the affairs of human beings from the first human family down the human generations up till today.

In the beginning of the New Testament age, Jesus taught his disciples that the one condition that can make a partnership relationship endure is love for one another. Chapter two ends on the note that the absence of love for one another and partnership in any human engagement may lead to ineffectiveness or not achieving much. In chapter two, this research provides biblical basis for the inclusion of partnership relationship in the administration of ITEC.

Chapter three is a systematic examination of the contemporary industrial and educational models of partnership. A comprehensive definition of partnership was provided in this chapter. The issue of “why partnership in the educational enterprise” was addressed. The structure and process of creating partnership and becoming a partner was discussed in this chapter. This was followed by a study of the types of partnership.

In this chapter there was a review of the benefits which accrue for partners in a collaborative relationship. The chapter also contains a consideration of possible obstacles to partnership relationship. Some of them are:

- Inadequate incentives for developing substantive agreement
- Lack of clarity in goal setting, and
- Unrealistic expectations.

At the end of the chapter is a bibliographical essay on consortia in theological education.

Chapter four is a presentation of the research design. This study made use of *ex-post facto* design as well as the system thinking evaluation model that is the hexagoning technique. The sample consisted of five students and two professors from BTI schools and one BTI administrator. Two research instruments were used for data collection. The

instruments were validated through the analysis of variance (ANOVA) and the internal consistency reliability indices established. In the language of the hexagoning technique, what was involved here includes: categorizing the hexagon responses, naming the categories with action phrase and reporting.

As a result of the data analysis and discussions, the following were obtained from the study as elements which contribute to the effectiveness of the BTI. To mention but few:

1. Close and friendly relations of member schools
2. Identifying common problems of schools
3. Addressing common problems
4. Addressing civic, social not just theological problems of schools
5. Cross-registration of courses
6. Open access to resources for all members
7. BTI Director or his representative's visit to each campus each week
8. Joint degrees (not permanent arrangement) doctoral degrees
9. Link up to use resources (human and material)
10. Financial commitments from member schools
11. Each school has at least one important event about consortium annually
12. Forum and ability to address conflict in schools
13. Meeting felt needs of students
14. Meeting felt needs of professors

Conclusion

The findings from this research reveal a significant fact about social and institutional life. The truth is that stalemate in institutional life as observed within the living systems of Ibadan theological community yields ineffectiveness, powerlessness, lack of interest, slow or little progress and eventually deadlock, whereas when partnership is given a chance as exemplified by the BTI, the result includes being in control, rapid progress, and expansion.

Many people in the world today will agree that education is a means of overcoming handicaps, achieving greater goals and acquiring wealth and social status. If this is true of secular or general education, theological education should not be an exemption. Afterward, in recent times there have been some major technological and social changes as a guideline to our consideration of global and local educational innovations because latent in this research about partnership is the idea of educational innovation.

Jesus in his instruction to Nicodemus (John 3:1-10) stressed the need to be born again as a means of spiritual vitality. In his letters to the Romans (12:2), the Second Corinthians (5:17) and to Titus (3:5) Paul reiterated on the significance of renewal by the Holy Spirit. In a similar fashion, Doug Hall in his teachings suggests that when it comes to the matter of living social systems, we cannot over emphasize the idea of renewal. He cited churches and cities as examples of living social systems and indicated that a living system is a self-organized, highly complex, and highly interrelated collection of living parts that work together to accomplish a high level goal when in proper

relationship to each other. Renewing themselves is such a high-level goal which occurs naturally.

Implications of the Findings

This research obtained empirical evidence for significant effectiveness on matters of curriculum, management and maintenance in theological institutions from where partnership relationships currently exist. Moreover, through this study, the researcher attempts to establish that through partnership, the “moving upward together” of the living social system of ITEC is possible. This research, therefore illustrates that a clear understanding of the concept of partnership, when appropriated could bring about a wonderful turn-around in the educational enterprise.

The results of this study have useful implications for effective theological education, higher educational management and faculty-student welfare. The findings of the present research shows that

- Although many of the theological schools in Ibadan are geographically close to each other, there is no partnership relationship existing among the ITEC.
- In addition, there is the absence of such programs as cross-registration of courses. In order to have effective and world-class theological education curriculum, there is need for cross-registration of all aspects of theological education.
- From this study, it becomes clear that the time is now for the living systems of Ibadan theological education community to rise up to the challenge of a systemic innovation through partnership.

- If the necessary renewal continues to be absent in an organization, such a system may be robbed of genuine growth and development. It should be clear that what the Holy Spirit is to the spiritual life, partnership is to the living social systems.

- In order for the ITEC to operate effectively, school administrators need to pay attention to (a) Student's Ignorance about ITEC,

- (b) Inadequate Utilization of Resources and

- (c) Administrative Obstacles

- As mentioned in chapter four, the living social systems of Ibadan Theological Education Community require educational reform in order for their services to be meaningful and significant to Ibadan citizens of today.

Recommendations

From the implications of the findings of this research, some recommendations are hereby put forward:

- (1) That all the theological schools in Ibadan form a cohesive group and be in a partnership relationship,

- (2) That cooperation, rather than competition, be emphasized in the relationship,

- (3) That each member of the ITEC feel connected to the other members through programs like cross-registration, courses jointly run by faculty from member schools,

- (4) Whatever suggests indifference, distance or coolness should be deserted,

- (5) That Group and or Organization leaders should plan and execute programs that supports an atmosphere of inclusion, trust and connection, such as, socializing periodically as a group.

Suggestions for Further Research

The limitations in this study could serve as a pointer to areas that need further studies. It is suggested that this study be replicated in other geo-political zones in Oyo State as well as in the country in order to establish more valid generalization of the findings.

The scope of this research did not include:

- How to create an enduring and profitable partnership,
- Conflict management, conflict resolution.

These could therefore be areas of focus for further research.

APPENDICES

Appendix 1

NIGERIA

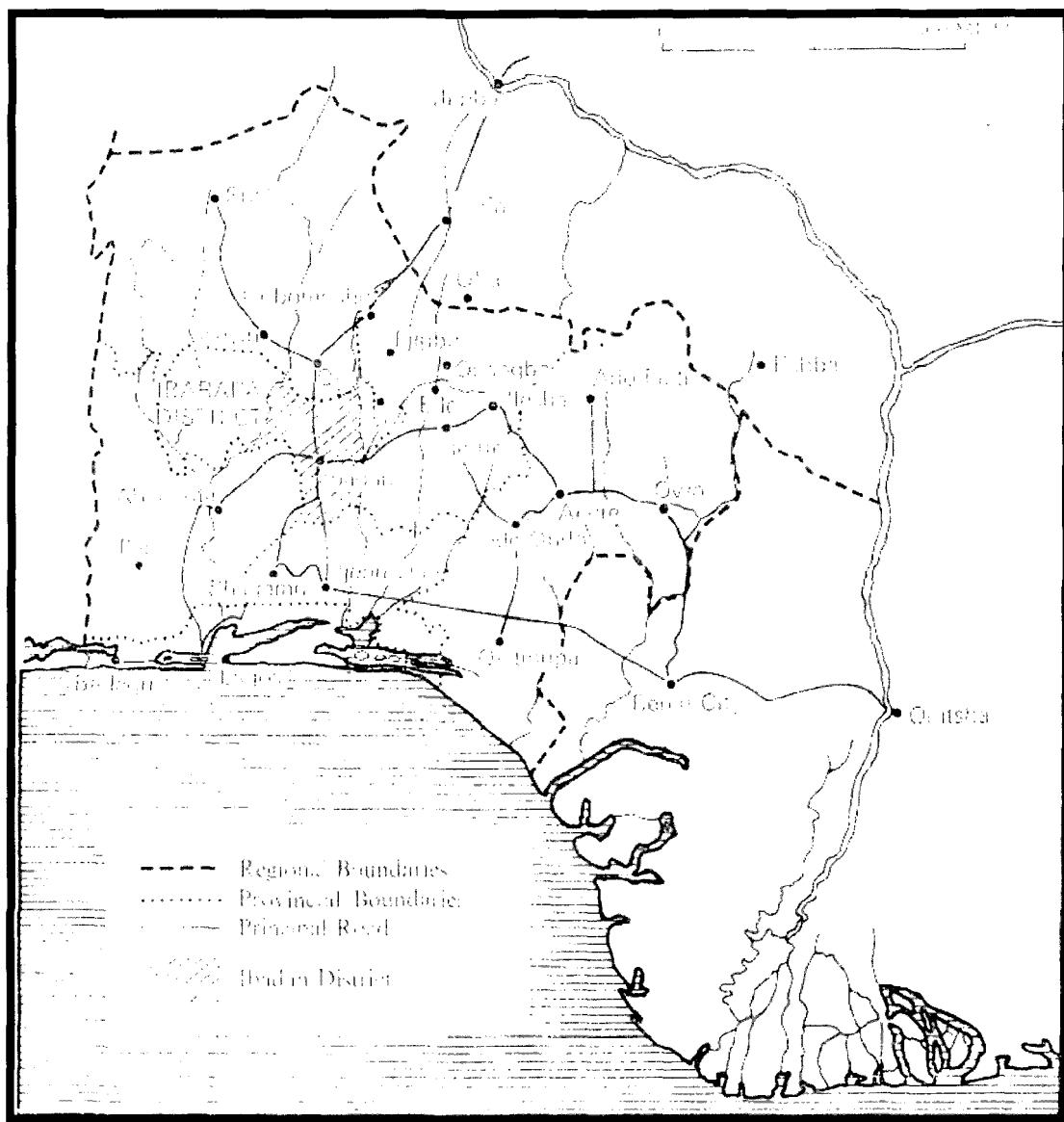
☐ **Abuja**

☐ **Ibadan**

☐ **Lagos**

Map of Nigeria Showing Ibadan City

Appendix 2



Map of Yoruba Towns and Cities of South Western Nigeria

Appendix 3

Christianity in Ibadan

At present, Christianity in Ibadan, Oyo State, Nigeria is made up of the sub-families whose official names are given below:

- 1 (a) The Roman Catholic Church
(b) The Catholics (Non-Roman, Orthodox and Pentecostals)
- 2 The Reformation (Antecedents to the Reformation)
 - (a) The Lutheran churches
 - (b) The Mennonite church
 - (c) The Anglican Communion
 - (d) The Anglican Pentecostals
- 3 Other Protestant Churches and Christian-Related movements
 - (a) The Baptist Churches
 - (b) The Methodist Churches
 - (c) The United Reformed Churches
 - (d) The Brethren
 - (e) The Pentecostal Churches (Assemblies of God and others)
 - (f) The Society of Friends
 - (g) The Unitarians
 - (h) The Salvation Army
 - (i) The Seventh Day Adventist Churches
 - (j) The Jehovah's Witnesses
 - (k) The Church of Christ, Scientist

- (l) The Church of Jesus Christ of Latter-day Saints
- (m) The Unification Churches
- (n) The Celestial Church of Christ
- (o) The Evangelical Churches of West Africa
- (p) The Redeemed Christian Church of Nigeria
- (q) Deeper Life Christian Church
- (r) Mountain of Fire and Miracles Ministries
- (s) Christ Apostolic Church
- (t) The Apostolic Church
- (u) The Apostolic Faith Church

Appendix 4

Ibadan: The 18th African Urban Area with the Most Christian (50%)

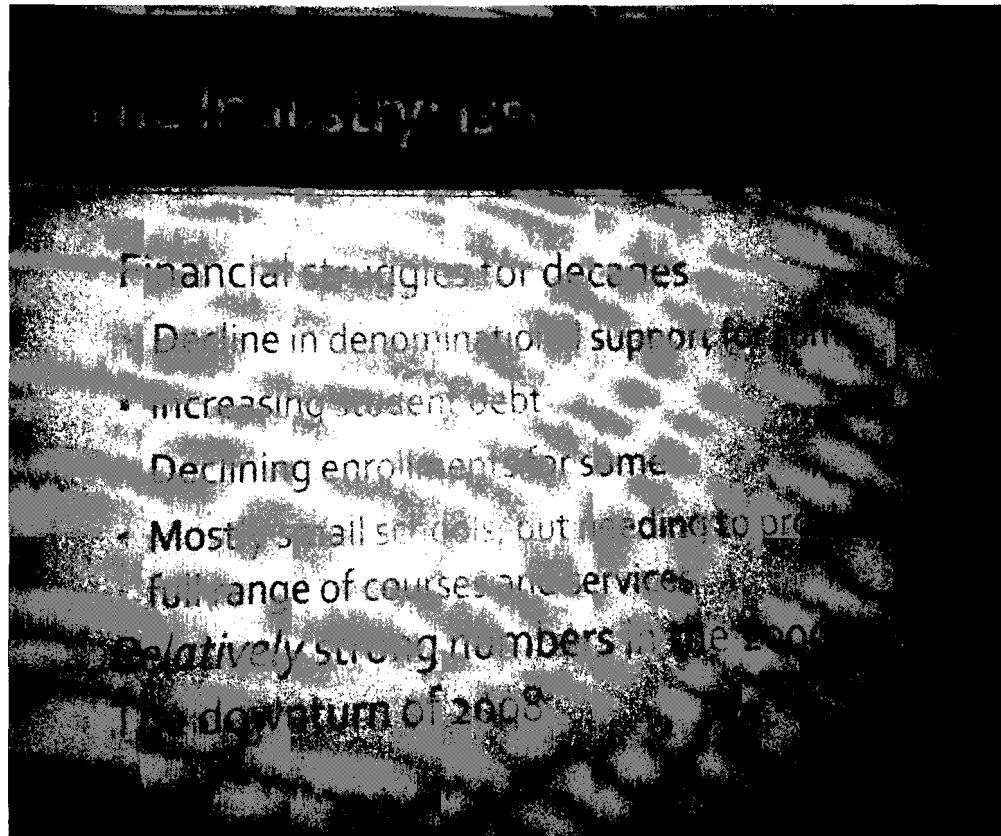
50 largest urban areas in Africa by total population, 2010

| Urban area | Country | Population | Largest | Religions | |
|------------------|--------------|------------|------------|-----------|-------------------------|
| | | | | % | Adherents by percentage |
| 1 Lagos | Nigeria | 13,717,000 | Christians | 71.2 | |
| 2 CAIRO | Egypt | 12,041,000 | Muslims | 87.0 | |
| 3 KINSHASA | DR Congo | 7,526,000 | Christians | 91.2 | |
| 4 KHARTOUM | Sudan | 5,178,000 | Muslims | 77.0 | |
| 5 Alexandria | Egypt | 4,109,000 | Muslims | 82.0 | |
| 6 Abidjan | Ivory Coast | 4,032,000 | Christians | 63.0 | |
| 7 ALGIERS | Algeria | 3,576,000 | Muslims | 96.0 | |
| 8 Johannesburg | South Africa | 3,574,000 | Christians | 80.4 | |
| 9 ADDIS ABABA | Ethiopia | 3,407,000 | Christians | 86.3 | |
| 10 Kano | Nigeria | 3,405,000 | Muslims | 91.0 | |
| 11 NAIROBI | Kenya | 3,326,000 | Christians | 89.4 | |
| 12 CAPE TOWN | South Africa | 3,316,000 | Christians | 83.4 | |
| 13 LUANDA | Angola | 3,303,000 | Christians | 91.3 | |
| 14 Casablanca | Morocco | 3,294,000 | Muslims | 97.0 | |
| 15 Dar es Salaam | Tanzania | 3,260,000 | Christians | 46.0 | |
| 16 Ekurhuleni | South Africa | 3,118,000 | Christians | 80.4 | |
| 17 Durban | South Africa | 2,804,000 | Christians | 83.3 | |
| 18 Ibadan | Nigeria | 2,742,000 | Christians | 50.0 | |
| 19 DAKAR | Senegal | 2,478,000 | Muslims | 89.0 | |
| 20 TRIPOLI | Libya | 2,326,000 | Muslims | 94.0 | |
| 21 ACCRA | Ghana | 2,321,000 | Christians | 72.5 | |
| 22 TUNIS | Tunisia | 2,244,000 | Muslims | 96.0 | |
| 23 Douala | Cameroon | 2,076,000 | Christians | 58.1 | |
| 24 ANTANANARIVO | Madagascar | 1,853,000 | Christians | 60.5 | |
| 25 Kumasi | Ghana | 1,818,000 | Christians | 79.0 | |

*Rate = average annual growth rate, per cent per year, between dates

0% 50% 100%

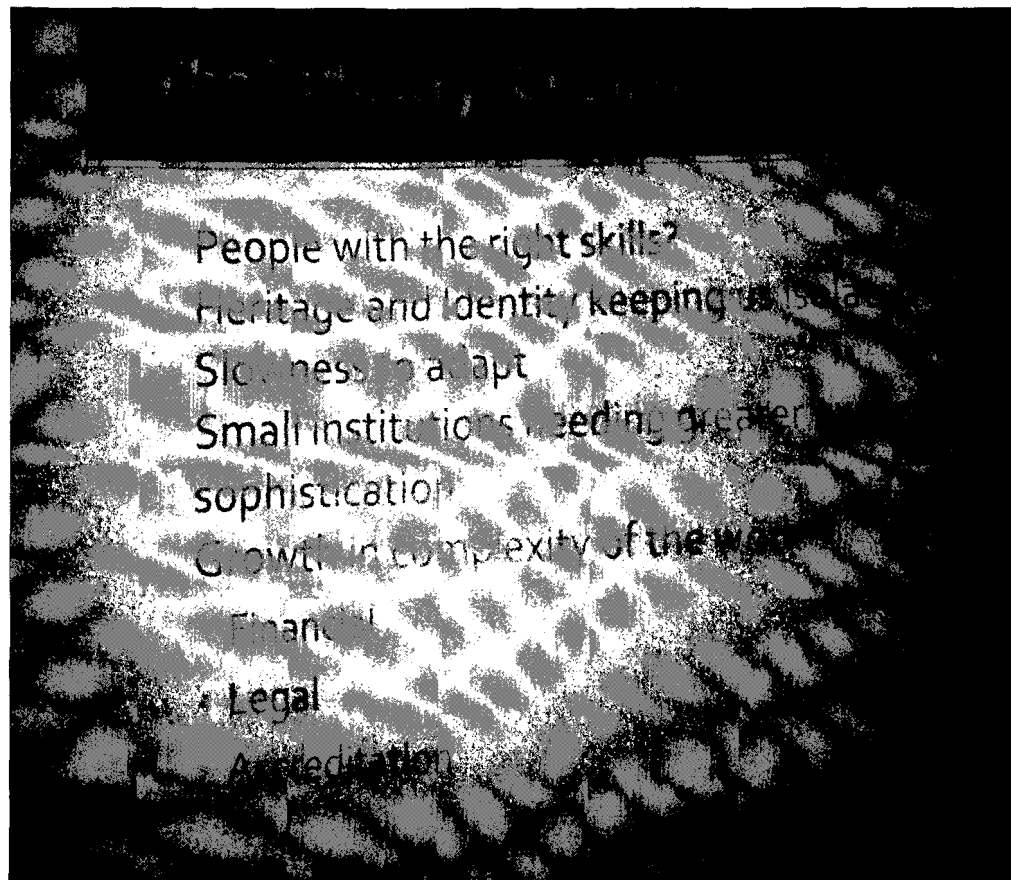
Appendix 5



Critical Issues in Theological Training

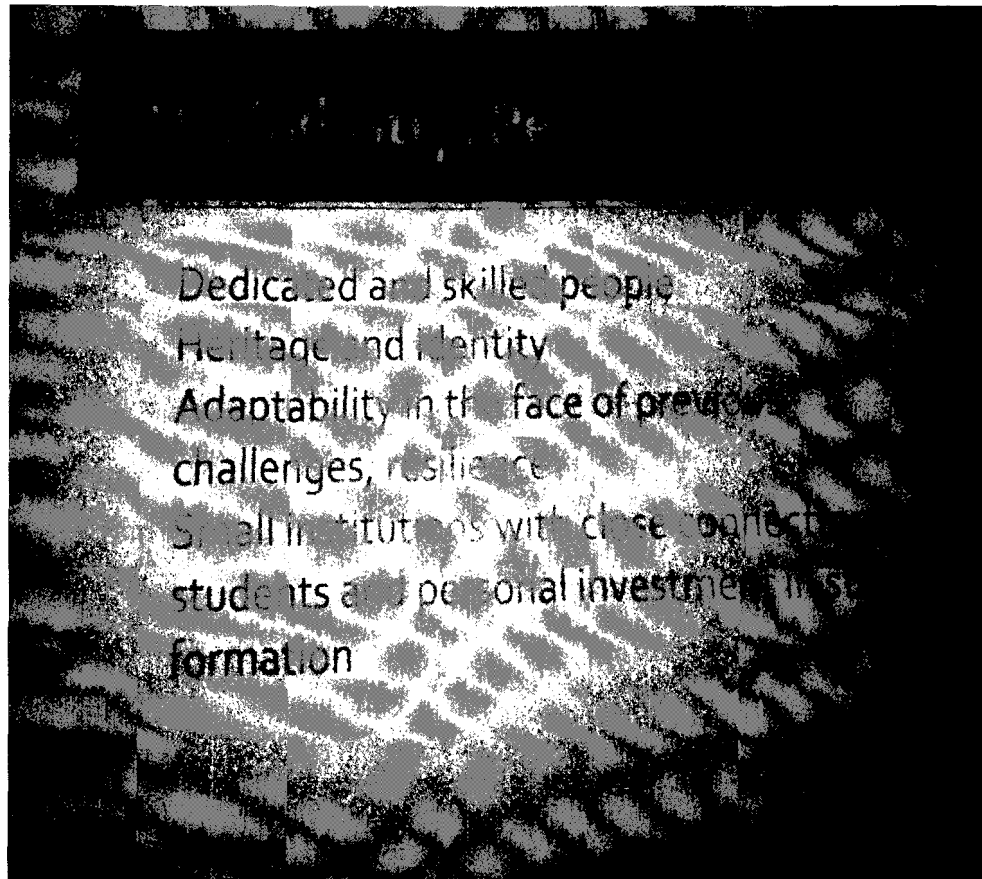
(The Director of the BTI counseled the author that consortium members and would-be partners should not be ignorant of the issues mentioned above in “Appendix 5” as one may have to deal with them in partnership relationship. Appendices 5-8 are facts about consortium matters that the executive officer of the BTI chose to share with the author).

Appendix 6



Challenges in Theological Training

Appendix 7



The Resources in Theological Training

Appendix 8

Consortia Identification, Leadership and Contact Information

| CONSORTIA | LEADERSHIP | | CONTACT INFORMATION | | |
|--|-------------------|--|--|---|--------------|
| | | | | | |
| ACTS of Trinity Western University | Ken | Radant | Associated Canadian Theological Schools (ACTS) of Trinity Western University | Associated Canadian Theological Schools (ACTS) of Trinity Western University Fosmark Centre 7600 Glover Road Langley, BC V2Y 1Y1 | 604-513-2044 |
| Association of Chicago Theological Schools | Ken | O'Malley, C.P. | Catholic Theological Union | Catholic Theological Union Paul Bechtold Library 5401 South Cornell Ave. Chicago, Illinois 60615-5698 | 773.371.5466 |
| Boston Theological Institute | R. L. | Petersen | Boston Theological Institute | The Boston Theological Institute 210 Herrick Road Newton Centre, MA 02459 | 617-527-4880 |
| Detroit Consortium | Monsignor Jeffrey | Monforton | Sacred Heart Major Seminary | Sacred Heart Major Seminary 2701 Chicago Blvd. Detroit, MI 48206 | 313-883-8500 |
| Graduate Theological Union | Steven G. | Argyris (and James A. Donahue at GTU, president) | Graduate Theological Union | Graduate Theological Union 2400 Ridge Road Berkeley, CA 94709-1212 | 510-649-2433 |
| Interdenominational Theological Center | George B. | Thompson | Interdenominational Theological Center | Interdenominational Theological Center 700 Martin Luther King, | 404-614-6326 |

| | | | | | |
|---|---------|--|---|--|--------------|
| | | | | Jr. Drive, SW Atlanta, GA 30314 | |
| Minnesota Consortium of Theological Schools | Richard | Bliese (also Robert Abel and McNamara) | MNCTS Director: Robert E. Abel Minnesota Consortium of Theological Schools 3000 5th Street NW New Brighton, MN 55112-2507 Phone: (651) 697-1200 e-mail: consortium@mncts.net | Minnesota Consortium of Theological Schools 3000 5th Street, NW New Brighton, MN 55112 and Mary McNamara at United Theological Seminary of the Twin Cities 3000 Fifth Street NW New Brighton, MN 55112 | 651-641-3211 |
| Montreal School of Theology | Ellen | Aitken | McGill University Faculty of Religious Studies | McGill University Faculty of Religious Studies 3520 University Street Montreal, QC H3A 2A7 Canada | 514-398-3995 |
| Philadelphia Area Ministry Partnership | David | Grafton | Lutheran Theological Seminary in Philadelphia | Lutheran Theological Seminary in Philadelphia 7301 Germantown Avenue Philadelphia, PA 19119-1794 | 215-248-6347 |
| Richmond Theological Consortium | John W. | Kinney | | Samuel DeWitt Proctor School of Theology of Virginia Union University 1500 North Lombardy Street Richmond, VA 23220 | 804-501-2823 |

| | | | | | |
|---|-------------|---------|---|---|---------------------------|
| Saskatoon Theological Union | Kevin A. | Ogilvie | Lutheran Theological Seminary | Lutheran theological Seminary 114 Seminary Crescent Saskatoon, SK S7N 0X3 Canada | 306-966-7863 |
| Theological Consortium of Greater Columbus | Mark R. | Ramseth | Trinity Lutheran Seminary | Trinity Lutheran Seminary 2199 East Main Street Columbus, OH 43209- 2334 | 614-235-4136 Ext. 4663 |
| Toronto School of Theology | Alan | Hayes | Toronto School of Theology | Toronto School of Theology 47 Queen's Park Crescent East Toronto, ON M5S 2C3 Canada | 416-978-7822 |
| Washington Theological Consortium | John W. | Crossin | Washington Theological Consortium | Washington Theological Consortium 487 Michigan Avenue NE Washington, DC 20017 | 202-832-2675 |
| | Ken | Radant | Associated Canadian Theological Schools (ACTS) of Trinity Western University | Associated Canadian Theological Schools (ACTS) of Trinity Western University Fosmark Centre 7600 Glover Road Langley, BC V2Y 1Y1 | 604-513-2044 |

Appendix 9

Letter of Recommendation

Center for Urban Ministerial Education
Gordon-Conwell
Theological Seminary



1000 BUENAVISTA AVENUE, CAMDEN, MA 01826

NEW BRUNSWICK, NJ
401-982-1100
TEL: 401-982-1100
FAX: 401-982-1100
www.gordonconwell.edu

April 1, 2010

To Whom It May Concern:

By means of this letter I wish to inform you that Mr. Christopher Bamikole is a current student in good standing in Gordon-Conwell Theological Seminary's Urban Track Doctor of Ministry program, with specialization in *Ministry in Complex Urban Settings*.

At this time Mr. Bamikole is in the process of conducting research for his first project. Any consideration and information that you can give to Mr. Bamikole in this regard will be greatly appreciated.

Sincerely,

Alvaro Padilla, Ph.D.
Dean - Boston Campus

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Christopher Bamikole was born December 12, 1954 in Lagos, Nigeria. He professed faith in Jesus Christ at age nine and received believer's baptism on Sunday, August 22, 1965. He had teacher training for three years at Baptist College, Iwo, Oshun State, Nigeria and for twelve years in public teaching service, he taught in elementary and high schools in Ibadan. He received his call to the gospel ministry and then completed his Diploma in Religious Education at the Nigerian Baptist Theological Seminary, Ogbomosho, Oyo State, Nigeria in 1987.

He served as pastor in rural and urban centers in Oyo State, Nigeria. His pastorate experience includes, interim pastor of North Peckham Baptist Church, S.E London, U.K. In August 1998, he joined the faculty of the Baptist College of Theology, Oyo, Nigeria as a full-time Christian educator engaging in continuous research in theological education curriculum assessment and innovation. He previously served as college liaison officer on accreditation and affiliation matters and as adjunct faculty at Evangelical Church of West Africa Theological Seminary, Ibadan, Oyo State, Nigeria until December 2005.

As an ordained minister with the Baptist denomination, he served from 2006 to 2010 as an associate minister at Morning Star Baptist Church, Mattapan, MA, USA; and as pastoral intern at Mountain of Fire and Miracles Ministries (MFM Boston), MA, USA while working on the degree of Doctor of Ministry at Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts from 2010 to 2014. Mr. Bamikole's expected date of graduation is January 2015. He periodically teaches theory of music, recorder and piano lessons to church choir. He intends to implement the setting up of the first theological consortium in Oyo State, Nigeria.